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THE EXPOSITORY TIMES

Notes of Recent Exposition

Some reaction to the current neglect of the Parousia and to the dominant interest in realized eschatology was bound to be registered sooner or later. It can therefore hardly occasion surprise that this expectation has been amply fulfilled in Canon J. E. Fison's stimulating book, *The Christian Hope : The Presence and the Parousia.*[1] This comprehensive discussion, however, is far more than a product of reaction : it is a mature constructive work which no one can afford to miss who is interested in New Testament theology, all the more important because, as the sub-title of the book suggests, it links together the present experience of being 'in Christ' with His future manifestation hereafter.

Canon Fison says that it is a main point of his book to disprove the thesis of Dr. T. F. Glasson,[2] that the idea of the Second Advent is the creation of the early Christian community and no part of the original teaching of Jesus. But his discussion is not polemical. He recognizes much that is valuable and important in views which he rejects. Similarly, he does not question the truth of realized eschatology, as it is presented by Professor C. H. Dodd, except in so far as it is offered as an alternative to futuristic eschatology. Such an approach is sound and admirable. Theological progress is not simply a rebound from one extreme to its opposite. It is not adequately represented by the pendulum. A position reached at a particular point may not be permanent, but not infrequently its values are taken up and embraced in something better and more inclusive.

The first thing that must be said is that Canon Fison is a writer of great courage. In these days a theologian who comes out boldly with arguments in favour of the Parousia of Christ, the Millennium, the Last Judgment, and the Resurrection of the Body, and who at the same time is as critical as his opponents of obscurantists who brood over the secrets of the pyramids in the attempt to read the future, is a brave man. Canon Fison has no illusions about the folly of dating the Parousia in terms of chronological time, but he has the insight and the charity to see that theological values may be conserved even by crude apocalyptists. He ventures to doubt that all the parables are to be interpreted in the light of the immediate situation of Jesus and refuses to regard Matthew as the corrupter of an original Simon Pure tradition. He prefers long views to glimpses and appears to care little about the bubble reputation.

The second thing to be said is that Canon Fison is deeply concerned about the relevance of Christianity for our modern world, especially as regards the challenge of Communism. 'Had the Christian church,' he writes, 'welcomed Marx and his family on terms of mutual respect and love, and had he had actual experience in boyhood of the unity of Christian fellowship and communion in a voluntary and free association of friends . . . then history might have run very differently.' There is, however, much more to be said. Characteristically Communism looks to the future. It is interested in the end of things, and only a Christianity with a similar interest, but a better vision, can meet its challenge. 'If we are to counter this apocalyptic revolution of futurism against archaism,' Canon Fison writes, 'we can only do so if we have a more adequate and a more securely grounded and at the same time an equally triumphant confidence in the future.' He is convinced that a truly Christian eschatology is a vital need at the moment both for the kindling of individual hope and for the assuring of mankind that there is a purpose in history, towards which the life of society as a whole, as well as every individual soul, is moving.

A third point of note is the manner in which the author can combine a deep interest in Schweitzer with a recognition of the value of realized eschatology. He believes that, although Schweitzer's exegesis was one-sided, he unearthed an aspect of gospel truth which had been too easily and too conveniently forgotten, and, further, that his combination of eschatology and mysticism illuminated one of the darkest places of theological uncertainty. With Professor Dodd he gladly recognizes that in Jesus Christ the end to which the Old Testament looked forward has arrived, but he doubts if the advocates of realized eschatology have adequately faced the Synoptic presuppositions

[1] Longmans; 21s. net.

[2] *The Second Advent* [1945].

which underlie the Johannine teaching concerning eternal life.

A passage like the following is very timely: 'Whereas for Schweitzer it was Jesus who was terribly mistaken, for Dodd perhaps and for Glasson certainly the major mistake was that of the early church. Whereas for Schweitzer there is no final judgment at all, for Dodd history itself is the judgment. Admittedly Dodd with his realized eschatology has the advantage over Schweitzer with his consistently futurist eschatology in that he frees our Lord from bondage to late Jewish apocalyptic ideas. But this is no gain if it lands us in such a radical reconstruction of the New Testament evidence as forces us to a very dubious interpretation of its meaning.' In a footnote Canon FISON says that the controversy over the interpretation of Mt 12^{28} and Mk 1^{15} is by no means settled and that the ruthless excision of futurist references from the parables is most questionable. These opinions are worth pondering.

Canon FISON'S positive approach is fully Biblical. He is convinced that, of all the living issues in theology to-day, none is more searchingly relevant to our needs than the attempt to come to grips with the Biblical doctrine of the last things. In this persuasion he has made a careful study of the Day of the Lord in the Old Testament and the Parousia in the New. He believes that the atmosphere of the parables, both in relation to the present and the future, is one of 'tingling and expectant hope.' The atmosphere of Spring and not Autumn pervades the New Testament from the beginning to the end. It is this atmosphere, he claims, 'which makes nonsense of the travesty of morbid and self-regarding introspection which has dogged the path of Christian holiness all down the history of the church.' The eyes of the Apostles, who of all people are most aware of the wonders of the past, looked forward and their eyes were on the future. 'It is precisely this forward look that the Christian church has by comparison with them so conspicuously lost.'

It will be seen that Canon FISON raises great expectations in the minds of his readers. In large measure these expectations are fulfilled, but, as in all discussions of this kind, many questions will be asked by readers, and it is right that it should be so. Canon FISON sees, as we all must see, the immense importance of a right conception of time in all matters relating to eschatology, and again and again he distinguishes between what he calls 'lovers' time' and chronological time, between *kairos* and *chronos*. 'If Christians move towards a date it is a lovers' date,' he says, 'and if they move towards a place it is a lovers' trysting-place. And if they move towards a lovers' date and a lovers' trysting-place, they move on no fixed point either in calendar and chronological time or in geographical and astronomical space. They move towards a meeting which may open up surprisingly at any point in historical time or geographical space. It may open up at any minute, and if it does, there are no limits to the transformation of all space and time which in its turn it opens up.' To this opinion we add another by way of preface to a query. 'To the final lovers' meeting, where eschatology and mysticism combine, the whole New Testament bears an apostolic witness, though it rarely offers any apologetic proof. It is no selfish meeting of man with God alone, but a meeting in which God and man and nature too all come together. That is what parousia means, for it is not the climax of a merely individual but of a truly cosmic salvation.'

The query we pose, and the criticism which Canon FISON will have to meet, is whether after all he offers more than a sublimated eschatology, a Parousia in inverted commas. To this objection he will point to the climacteric character of the Parousia he describes and the surprise which he claims it will bring both to the individual and the Church, such as is described in Mt 25^{31-46}. But if so, is 'lovers' time' so helpful after all? Can we excise the chronological element in eschatology? Is a consummation in another dimension than that of time as usually understood a Parousia? We put these questions with the fullest appreciation of one of the most stimulating discussions of recent years. Canon FISON will set his readers thinking. What greater benefit could he bestow?

At a period when many magazines find it hard to continue, these two admirable publications, *The Modern Churchman* and *The Congregational Quarterly* are to be congratulated on the vigour and vivacity, the breadth and weight of their appeal to thoughtful minds. Practical issues such as the excommunication of innocent divorcees and the shortage of ministers find place beside articles which bring the reader abreast of recent reflection and research in theology.

The Modern Churchman carries an acute study by Dr. C. J. WRIGHT of the teaching of Tillich in his recent books—'The Courage To Be' and 'Systematic Theology'—which throws light on what is meant by the existential approach to the problems of faith. The anxieties which it takes courage to meet arise because existence is bound up with the haunting fear of death, the sense of

futility, the feeling of guilt. These things are not abnormal or morbid. They are elements of existence.

At present it is the sense of futility, of emptiness and meaninglessness, that presses most on the mind of the age. One way of escape men seek in courage to be a part, to be as a cog in the wheel, the kind of courage that sustains the hopefulness of Communists in spite of the limitations of their materialist philosophy. Another way is the courage, in defiance of all appearance of futility in the world, to believe it is worth while to go on asserting oneself. The highest courage will not take the way of escape either from the self into some totalitarianism, or from the world into mere self-affirming existentialism, but will find the relief from anxiety in acceptance of the way in which existence is bound up with personal relation to the ultimate ground of all being.

Dr. WRIGHT'S article contains much more that is both critical and suggestive. It may be taken as confirming what Dr. Thomson, of McGill, has just said in his Bruce Lectures, that Marxism, Logical Positivism and Existentialism are the three challenging philosophic systems to-day. Now each of them raises in its own way the question of how far one can think in any meaningful way about personal immortality. Marxism, of course, bluntly rules it out and makes do with enthusiastic hope of endless earthly economic progress. But one may find implicit in it a demand that any eschatology that would replace it must be expressed in very realistic terms. Logical Positivism, denying any meaning to what is incapable of experimental verification, rejects the possibility of formulating any meaningful proposition about a future existence. Existentialism, finding man's deliverance in his own active acceptance of the human situation, has difficulty in making room for the redemptive and consoling elements of the Christian hope.

It is therefore timely and refreshing to find in *The Congregational Quarterly* an article by Dr. T. W. MANSON on 'The Bible and Personal Immortality.' Old Testament religion, he says, could not remain content with an immortality such as was envisaged in the idea of dim existence in Sheol. For the Hebrews real life is the kind of life lived in the world as we know it—effort, achievement, acquisition, enjoyment, love of friends, family and nation, vital power exercised in a world of men and things. The Bible is concerned with the continuance somewhere of a life resembling in its essentials life on earth.

The distinctive feature of Dr. MANSON'S study is his insistence on the ethical motive as the dominant factor in the movement of Jewish thought on this subject. The first step is in the Book of Job. Even though in the story Job is vindicated in this life by the restoration of his prosperity there must be many a Job for whom no such cheerful vindication arrives. So the problem is left clearly emerging but unsolved. God's righteousness is not vindicated in this life. For Dr. MANSON agrees with those who cannot interpret Job 19^{25} as an expression of belief in resurrection.

The problem became acutely pressing with the martyrdom of the obedient faithful in Maccabean times. Was it right that the loyal martyr and the apostate who saved his skin should share the same end in Sheol? As Dr. MANSON puts it, if God made no difference then either the difference between loyalty and apostasy was of no importance, which was unthinkable, or God's servants were more aware of its importance than God Himself. It is the ethics of the matter that forces the declaration in Dn 12: 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' 'God's concern with men and women is an ethical concern which does not cease at death, and men and women are accountable, and their responsibility is not wiped out in the grave.'

Dr. MANSON regards the parable of Dives and Lazarus as directed against the refusal of the Sadducees to concur in the very general acceptance of the doctrine propounded in Daniel. The feature of the future life dwelt on in the parable is the realization of justice. The doctrine of immortality is rooted in ethics.

This is also implicit in Jesus' saying that in the resurrection life they are 'as the angels.' For in Jewish thought angels were primarily personal beings, living in a society, and living to do God's will. The resurrection life will be a shared experience because those who live it will have a common interest, the love and service of God.

Besides these two references to the quality of that life Jesus gives His final proof of the doctrine in resting it on the assurance of God's personal care and friendship. 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' God cannot be conceived as a bereaved mourner of dead friends. He preserves them in life.

To this teaching of Jesus Dr. MANSON would add the evidence of His own risen life. The Bible bears witness that it was lived not only seated at the right hand of God in heavenly places but also as a rejoining of the disciples and renewal of His

fellowship with them on earth, a twofold conception which is more than we can fully understand.

Those who engage in profound philosophic speculation may indeed arrive at some consoling expectation of a transcendental consummation in which they will have a share. But has one a right to demand, or is it sensible to expect, that the common man shall consciously carry on a heroic existential struggle for his faith? Dr. MANSON'S article may suggest that for the plain man—and to the philosopher too—the Bible offers a short cut to a simple and meaningful belief in personal immortality. In spite of the mystery of the subject and the limits to the application to things beyond this life of words coined in the mint of earthly life the Bible states some very definite facts about heaven; a place where there is satisfaction not disappointment, the solution of problems, security, social life, above all the presence of Christ. We are too frightened to proclaim as we might that the Bible is an open highway to truths in which a man can find relief from all his fears. 'The wayfaring men, though fools, shall not err therein.'

Wait on the Lord

BY THE REVEREND J. G. S. S. THOMSON, M.A., B.D., PH.D., EDINBURGH

THIS great phrase from the A.V., surrounded by an aura of sanctity from the past, is alas often used inconsiderately to-day. Custom and familiarity have robbed it of its true content; a pious phrase still, but the sharp outline of its real meaning has been blurred. It has been so closely woven into the texture of our devotional life that it has lost its individuality; so that when we ask ourselves, what do we mean by 'wait on the Lord,' we have to pause for reflection.

For many of us it is vaguely synonymous with prayer, a general term describing the prayer life. But in the Old Testament (it seems to have no real counterpart in the New Testament) the phrase bears the stamp of individuality. It has a quite specific meaning and is not just part of the jargon of religious life.

It should be noticed at the outset that the words 'wait on the Lord' (they occur several times with certain variations) do not, in the strictest sense, always imply waiting upon God *in prayer*. They seem sometimes to mean be patient, wait until God intervenes on one's behalf. For example, one cannot be certain, even in such a passage as Is 40^{31}, that the prophet was thinking strictly in terms of prayer when he referred to those that 'wait upon the Lord.' But although in the Old Testament waiting upon God may not originally have always connoted praying to God yet in this short article it will be understood in this sense. The following considerations suggest that to do so is not to misinterpret the phrase 'wait on the Lord.'

It is not without significance that the words are found most frequently in the Psalms. In this literature of the waiting heart they occur, with variations, at least fifteen times. The Book of Isaiah repeats them seven times, while in Hosea, Micah, Jeremiah, and Proverbs they occur once in each instance. This distribution suggests that the phrase belonged pre-eminently to the language spoken by men of prayer, and was used to describe the chief exercise of the spirit in the devotional life.

Many of the psalms are, of course, the direct product of individual or corporate prayer; and we know enough about Hosea and Jeremiah to be able to say with certainty that they too were men of prayer. Again, the language and spirit of the Books of Isaiah, Micah, and Proverbs are such that they could have come only from the hearts of deeply religious men. So that although the Old Testament phrase 'wait on the Lord' is not in the strictest sense always synonymous with praying to God yet it so obviously belongs to the language of prayer, and so expresses the primary attitude towards God of the man of devout life, that it has come to be understood in terms of waiting upon God *in prayer*. The result is that when Christians are invited to wait on the Lord they understand that they are being urged to pray. In no other sense would people to-day interpret, for example, the moving words, 'They that wait upon the Lord shall renew their strength . . .' (Is 40^{31}).

Waiting upon God in the secret place is at once the highest and the most important of all the activities of which the human spirit is capable. This is the conviction of the Bible from beginning to end; and both by its precepts, and its accounts of the experiences of patriarchs, prophets, and humble folks who took time to wait upon God, it is still concerned to urge men to-day not to neglect 'the secret place of the most High.' Our Lord's own example in this region of the spirit is most striking and illuminating; and those who have endeavoured patiently to follow the Master here

have stumbled on the secret of power and peace, of growth in grace and fruitfulness in witness.

And yet waiting upon God cannot be said to be a prominent feature of the life of many Christian communities to-day. Might this not be one of the main reasons for the lack of spiritual dynamic that renders ineffective much of our Christian witness? But to wait upon God involves confession—confession of our need of Him and of dependence upon Him; acknowledgment of blindness and ignorance; and the human heart has never taken kindly to that.

No one will deny that this exercise of the spirit is a complex one, and it is our present purpose to ask, What do the words 'wait on the Lord' mean in terms of devotional life? The phrase occurs several times in the A.V., but an examination of the M.T. shows that the A.V., by its invariable use of the word 'wait' fails to reproduce the various shades of meaning that are undoubtedly present in the original. By using the word 'wait' to render several completely different Hebrew words the A.V. has obscured unintentionally much that may be deeply significant for the prayer life of the Christian. A glance at some of these Hebrew words may serve to emphasize one or two important factors that enter into our waiting upon God.

(1) In Ps 62 the A.V. reads, 'Truly my soul waiteth upon God' (*v.* 1); 'My soul, wait thou only upon God' (*v.* 5). But in *v.* 1 the M.T. has a substantival form of the root דום and means 'silent waiting'; while in *v.* 5 דמם occurs and signifies to be silent or still. So that what the Psalmist is really saying is, 'My soul is silent unto God' (*v.* 1): while in *v.* 5 he urges his soul, 'Be thou silent unto God.' Cf. also Ps 37^{7}, La 3^{26}.

And this stillness of heart before the Lord is a most important factor in our waiting upon Him; the stillness of silent worship and adoration. Much of our waiting upon God is rendered ineffective by the failure to recollect our thoughts and quieten our hearts at the commencement of prayer. 'The Lord is in His Holy temple; keep silence before Him all the earth' (Hab 2^{20}) is a word that should often be in our hearts as we enter the secret place.

(2) Another significant element in this high activity of the spirit is referred to in the M.T. of Ps 33^{20}. Lying behind the A.V. 'Our soul waiteth for the Lord' is the root חכה. To render this root by the rather colourless word 'waiteth' is to rob it of its native verve and vigour. By his deliberate choice of חכה here the Psalmist has in mind not a waiting upon the Lord that is vague and purposeless, but buoyant, resilient, eagerly expectant.

The tang of this word is brought out well in Hos 6^{9} where it is used to describe the concentrated waiting in ambush of marauding bands, holding themselves in readiness to swoop upon their unsuspecting victim. So our waiting upon God should be characterized by the same longing desire and eager expectation.

The same root is used in Is 64^{4} where again the A.V. supplies the usual rendering 'waiteth.' But when there is imparted to the rather innocuous 'waiteth' the idea of earnest desire and ardent expectancy then the words in the immediate context become alive and meaningful: '. . . no one has heard or perceived by the ear, no eye hath seen such a God besides thee, who works' (R.S.V.) for those who thus wait in earnest and ardent expectancy. The word that came to Habakkuk as he stood upon the watchtower waiting for the vision is also apposite here. He is told, '. . . the vision awaits its time. . . . If it seem slow wait [חכה] for it; it will surely come, it will not delay' (R.S.V.).

(3) In Mic 7^{7} the A.V. reads, 'I will wait for the God of my salvation.' That this is to be understood in terms of waiting upon God in prayer is suggested by the closing words of the verse: 'My God will hear me.' But the impact of these words, and of the opening phrase: 'Therefore I will *look unto* the Lord' (notice the prophet's use of the root צפה in the Pi'el here. It means to watch closely, to be on the look out for. Habakkuk used this same word when he went up to the watchtower 'To *look forth* to see what He would say' [2^{1}]. is weakened by the insipid 'I will wait for.'

In fact the M.T. here has the root יחל in the Hiph'il, which adds the idea of high hope to Micah's waiting for God. This suggests that in all our waiting upon the Lord in prayer we should ask to be liberated from that hopeless despair and listlessness of spirit that inhibit faith in God, and that so frustrate prayer that it is emptied of much of its reality.

The true attitude of heart in our waiting upon God is well illustrated in Gn 8^{12}. When Noah received the dove into the Ark on the first occasion we read, 'And he stayed [again יחל in the Niph'al] yet other seven days.' This was the waiting, not of blank despair but of certain hope. Unfortunately our waiting upon God is so often dogged by despondency that we betray ourselves into crying out with King Ahab, 'Behold, this trouble is from the Lord; why should I wait [again יחל] for the Lord any longer?' The 'trouble' was a three-years' famine; and ironically enough this petulant outburst was met with the assurance that flour would be sold in the gate of Samaria the very next day! Let our waiting on the Lord be instinct with hope; not the hope of dumb resignation but of unwavering, informed faith in God.

(4) The words already mentioned have had reference to the more passive aspect of our waiting upon God. The one root still to be considered reminds us that prayer involves action; an activity that makes searching demands upon the spirit of the man who waits upon the Lord.

In Ps 27^{14} we have the well-known exhortation, 'Wait on the Lord: be of good courage and he shall strengthen thine heart: wait, I say, on the Lord.' The M.T. supplies the root קוה in the Pi'el, a root common to the main Semitic languages.

The Oxford Hebrew and English Lexicon suggests that originally קוה meant to twist, to stretch. Later it came to express the idea of tension, of being on the stretch and, by extension, of waiting, the waiting of patient endurance. The two sets of ideas come to expression in the substantival form תקוה which means cord (Jos $2^{18.21}$), hope (Hos 2^{17}, etc.), the ground of hope (Job 4^{6}, Ps 71^{5}), and that for which one hopes (Ezk 19^{5}, etc.). It is from this same root that Arabic and Syriac have formed nouns meaning strand of rope or thread.

Now it cannot be without significance that this word is used deliberately in the Old Testament, and quite frequently, with reference to waiting upon God. In our waiting on the Lord a sense of tension is undoubtedly present, of being on the stretch for God. Instinctively one recalls our Lord's Gethsemane experience. It was when He was 'in an agony' (*ἀγωνία*) that 'he prayed more earnestly' (Lk 22^{44}). And then in Col 4^{12} Epaphras is described as 'always striving' (*ἀγωνίζομαι*) for the Colossians 'in prayers.'

There is a very striking word in Nu 8^{24} which may also be used to illustrate this point. The verse, speaking of Levites above twenty-five years of age, says, '. . . they shall go in *to wait* upon the service of the tabernacle of the congregation.' Cf. also 4^{23}, 8^{25}.

Now interestingly enough the word 'wait' is the A.V. rendering of the root צבא which almost everywhere else in the Old Testament means to wage war. But in this instance it is used to describe the performance by the Levites of the sacred duties pertaining to the tabernacle which were fulfilled on behalf of others. It recalls the Pauline assurance that the Christian warfare is not against flesh and blood but 'against the spiritual hosts of wickedness in the heavenly places' (Eph $6^{10ff.}$).

Whether it have reference to his own spiritual life, or to his intercessions on behalf of others, the man who habitually waits upon God in prayer will find himself on the stretch. Prayer is an activity, an activity that involves the human spirit in a tension as it, like Jacob at the Jabbok, refuses to let God go until prayer is answered.

This idea of long, patient endurance in waiting before the Lord is expressed most movingly in Ps $130^{5f.}$. 'I wait [קוה] for the Lord, my soul doth wait [קוה]. . . . My soul [waiteth] for the Lord more than they that watch for the morning: [I say, more than] they that watch for the morning.' In this connexion it is interesting to notice that the Greek word in Ac 1^{4} where the Lord commands the Eleven 'to *wait* [*περιμένω*] for the promise of the Father,' and in 1 Th 1^{10} where the Thessalonians are said 'to *wait* [*ἀναμένω*] for his [God's] Son from heaven,' are used in the LXX to translate the Pi'el of קוה. In his *Manual Greek Lexicon of the New Testament*, G. Abbott-Smith, commenting on *ἀναμένω* remarks, 'To await one whose coming is expected, perhaps with the added idea of patience and confidence.' This accords well with the choice by the LXX of the word to translate the Hebrew קוה.

Now it is to those who thus 'wait [קוה] upon the Lord' that Isaiah promises renewal of strength, and the ability to mount on eagle's wings and to run without wearying (40^{31}). It is to them that the Old Testament gives the assurance, 'they shall never be ashamed' Ps 25^{3}, Is 49^{23}.

Literature

THE I.V.F. BIBLE COMMENTARY

The New Bible Commentary, edited by the Rev. Professor F. Davidson, M.A., D.D., Principal of the Bible Training Institute, Glasgow (Inter-Varsity Fellowship; 35s. net), contains twelve hundred pages closely printed in double columns. The very reasonable price is evidently possible because the first printing—which, we understand, was sold out on publication—is of no less than thirty thousand copies. There are fifty contributors and all the articles appear over their authors' names. The general articles are deliberately short, in order to give as much space as possible to the commentaries proper. The only criticism of the format of the book is that the maps—if there had to be maps—are rather meagre and elementary.

The general standpoint of the Commentary is, as we should expect, conservative. Some of the articles, such as those of Mr. F. F. Bruce, who writes on 'The Poetry of the Old Testament,' 'The Wisdom Literature of the Old Testament,' 'The Fourfold Gospel,' 'Judges,' 'The Acts of the

Apostles,' and ' I and II Thessalonians,' are models of lucidity which any ' critical ' scholar might be glad to have written, while ' Ecclesiastes,' by Professor G. S. Hendry, is a perfect gem. On the whole, the writers are more ' liberal ' in their treatment of the New Testament than they are toward the Old. This is no doubt because the New Testament books contain fewer statements than do those of the Old on matters of authorship and historical fact of the kind that strain credulity. For example, the Gospels do not say by whom they were written, and any one is at liberty to apply source- and form-criticism to them. Neither, for that matter, do the Pentateuch and Isaiah say by whom they were written, but if the New Testament seems to say that they were written by Moses and Isaiah, those are positions which must, as the writers in this Commentary see it, be resolutely defended.

The value of the Old Testament section of the Commentary is therefore to a large extent vitiated, at least for most readers of this magazine, because the writers feel that they must accept everything that appears, on a literal reading, to be a statement of historical fact. For example, the writer on Numbers says of Balaam's ass : ' If Satan could enable a serpent to speak, certainly God could make a donkey talk, if He chose to do so. It is not stated how God did this, but it is clear that Balaam heard an audible voice, coming from the animal.' This is very like assuming the historicity of the second story on the doubtful authority of the first, which was probably never intended to be taken literally at all. And anyhow, the explanation appears to be in terms of crude ventriloquism, which is not very edifying. Again, on ' Nineveh was an exceeding great city ' (Jon 3^4) : ' (Of course it *may* be a late gloss ; it would be a natural one, and such annotations by smart scribes are not unknown in ancient manuscripts. But it is curious that the people who are normally adept at discovering secondary interpolations in the books of the Old Testament prefer to leave this note as part of the text and use it as a lever to date the whole book to some time long past the fall of Nineveh in 612 B.C.).' This is hardly fair !

The first General Article, on ' The Authority of Scripture,' after surveying ' The Biblical Witness ' and ' The Reformed Doctrine,' describes ' Modern Trends ' under three headings : (*a*) The Roman Catholic View, (*b*) Liberal Protestantism, (*c*) The Theology of Crisis (Barthianism), all of which are condemned. The present reviewer no doubt comes under the heading Liberal Protestant. But he finds it difficult to recognize himself there— ' According to this doctrine, the thought of the Bible, and the history which it records, and the culture which it represents, are all approached from the human standpoint and forced into the universal humanistic scheme,' etc. etc.—and he must protest that he is as much an evangelical Christian as any of the contributors to this Commentary. Assumptions of superior orthodoxy are always a little unbecoming.

C. R. NORTH

THE CONGREGATION OF GOD

Doubts may frequently be expressed regarding the relevance to current problems of endowed lectureships, but no such doubts are possible in connexion with the Kerr Lectures on the doctrine of the Church. Amongst the causes which have brought under constant discussion our conceptions of the Church the author expressly singles out the Ecumenical Movement, and it were greatly to be wished that the delegates to the World Council of Churches at Evanston in 1954 could take this book—*The Household of God*, by the Rt. Rev. Lesslie Newbigin, Bishop in Madurai (S.C.M. : 12s. 6d. net)—with them, its teaching enshrined in their hearts, and refer over and over again to its pages, especially parts of chs. 1 and 3. Bishop Newbigin thinks that there is grave danger lest the transitional character of the Movement may be overlooked, and that it may be regarded as an excuse for federation, which he considers would be a disastrous policy. In his arguments he is a master of the weapon of dilemma, and the most pertinent one which he poses is, ' How can the Churches " covenant together " and admit the presence of the Spirit in other Churches, and yet all the while assert that these " other " Churches are lacking in certain elements which constitute the very essence of the Church ? ' He holds that mere discussion, even mere federation, is treachery to the true doctrine of the Church, which above all is *not* static.

His definition of the Church is straightforward and illuminating—' the congregation of God '—not an abstract notion or a Platonic idea, but a visible community. The conception of the ' invisible Church ' seems to him to be misleading, as it denotes *our* ideal of what the Church ought to be, and diverts attention from the actuality of God's purposes.

Three doctrines of the Church are passed in review : (1) that we are engrafted into Christ by hearing and believing the gospel ; (2) that the engrafting depends on sacramental participation in the historically continuous Church ; (3) that it depends upon receiving and abiding in the Holy Spirit. The core of the argument is that these conceptions are not mutually exclusive, and that the tragedies of Church History have resulted from so regarding them. The defect of the first

view taken by itself is that, in asserting that the Church exists whenever the Word is preached, it transforms the Church into a series of disconnected events, and gives insufficient place to the continuing life of the Church, binding the generations together into one fellowship, and organically connecting the various locations at the present time. It also tends to become excessively intellectual. The defect of the second view, when isolated, is that it refuses to face the fact that the Church can sin, seeing that it is not now in possession of the full plenitude of God's grace and therefore cannot claim to act with full power as 'a purely historical institution, the trustee of an absent landlord.' Here the author again shows with great earnestness and convincingness the exacting character of the dilemma which has been referred to above. The third view undervalues the historical character of the Church and the idea of community. The leading thought of the last two chapters is contained in this quotation—'Our doctrine of the Church will be distorted if it is not held in the perspective of a salvation which embraces the ends of the earth as well as the end of the age.' Eschatological considerations emphasize the warning that the Church is *in via*—it is a Church in hope, not in attainment. The last chapter is an appeal that, when we speak of the salvation of the world, we should face 'the hard geographical meaning of the word,' and should remember that a Church which has ceased to be a mission has ceased to be a Church at all. The diminution of the sense of a world-wide mission means loss not only of the *bene esse* of the Church but of its *esse*.

This book is throughout most helpful and opportune, and every one who reads it will agree that the Church of South India is greatly blessed in having Bishop Newbigin as one of its leaders.

W. S. URQUHART

PALESTINE EXPLORATION FUND ANNUAL

A new annual volume of the Palestine Exploration Fund is entitled *Four Tomb Groups from Jordan* (Palestine Exploration Fund; 15s. net), by Mr. G. Lankester Harding, the Director of Antiquities in Jordan. The four tomb groups are an Early Bronze Age cave at El Husn, a Middle Bronze Age tomb at Amman, an Early Iron Age tomb at Madeba, and the tomb of Adoni Nur in Amman. The description of the find and of the contents is in each case given by Mr. Harding, and there are seven plates of illustrations and several hundred drawings of the vessels found. B. S. J. Isserlin writes notes and comparisons about the first three tombs, and Miss O. Tufnell about the fourth. In addition Professor G. R. Driver writes notes on three of the seals found in the tomb at Adoni Nur. In the text of the first of these seals given on p. 51 there is a misprint, לאדנר standing for לאדננר, as is required by the translation, and as may be seen from Plate VI. Adoni Nur is described on his seal as 'servant of Ammi Nadab,' who is believed to be the person mentioned in the lists of Ashurbanipal as ruler of Amman. If this is so he was a contemporary of Manasseh, King of Judah. It is believed that this is the first time it has been possible to assign a tomb found in Palestine to a definite person, and the evidence of date is here sufficient to date it quite closely. The pottery finds of all the tombs are carefully examined by Mr. Isserlin and Miss Tufnell, in comparison with earlier finds elsewhere. Miss Tufnell observes that the bowls in Adoni Nur's tomb appear to be better in quality than any products of Judah throughout the duration of the Kingdom.

H. H. ROWLEY

MARTIN LUTHER

Five hundred and sixty-seven large pages of good readable type for 16s. 6d. is no bad bargain; but it becomes more than a bargain when the type makes up a new edition of Luther's Commentary on Galatians. Such is the volume recently issued by Messrs. James Clarke and Co., and fully described on the title page—*A Commentary on St. Paul's Epistle to the Galatians.* Based on Lectures delivered by Martin Luther at the University of Wittenberg in the year 1531 and first published in 1535. A revised and completed translation based on the 'Middleton' edition of the English Version of 1575.

The volume has been prepared by Principal Philip S. Watson of Handsworth College, Birmingham, who also contributes a scholarly Preface. Here is Luther's re-discovery of the Gospel set forth in terms of a commentary on his favourite Epistle. No doubt Luther uses conceptions uncongenial to the modern mind, such as justification, active and passive righteousness, and the like; but his meaning should not be hidden from any Christian believer when he writes: 'Thus I abandon myself from all active righteousness, both of mine own and of God's law, and embrace only that passive righteousness, which is the righteousness of grace, mercy, and forgiveness of sins. Briefly, I rest only upon the righteousness of Christ and of the Holy Ghost, which we do not, but suffer, and have not, but receive; God the Father freely giving it unto us through Jesus Christ.' A work which Charles Wesley acknowledged was

'greatly blessed' to him four days before his conversion, and to which John Bunyan paid a notable tribute, deserves to keep a place in Christian esteem and use. Many will be grateful for this attractive edition.

STEWART MECHIE

GUIDANCE IN DEVOTION

Here are two books by authors who may be called directors of souls. In some circles they are sure of a warm welcome. Many, too, whom they take into unfamiliar country will feel that they are awakened to a range of Christian experience and fellowship they may have been amiss in leaving unexplored.

The Spiritual Letters of Father Hughson (Mowbray; 15s. net), in great part addressed to young women on matters concerning the religious vocation and the life of devotion, are limpid in clarity, gentle and often profound, models of tasteful expression, at once modest and authoritative; in fact within the environment they presuppose one cannot imagine such counsels better or more beautifully given.

Yet many will have a revulsion from the esoteric conception of Christianity which dominates the book. The 'religious' life is convent life; and his special admiration is for the 'enclosed' Orders, whose members never go outside the convent to engage in the 'mixed life' of various practical ministries, but remaining within its walls spend the maximum time in praying and repeating prayers. The language of the letters where it is not Scriptural is often a technical jargon—for example, 'what are called the purgative, the illuminative, and the unitive ways of prayer'; the repeated references to 'spiritual dryness'; the elaborate differentiation between meditation and contemplation in prayer; the advice to 'say a little prayer to the Father, then say the same prayer to the Son, then the same again for the Holy Spirit, then to the Divine Unity, and last to the Most Holy Trinity'; the precision of the statement that while a spiritual communion does not bring a sacramental grace, strictly speaking, 'in a spiritual communion God gives us a grace equal in power and efficacy to that which we should receive had we been able to take the sacrament itself.' Proposing to itself such themes, a theological mind familiar with the devotional classics can expatiate with facility. But there is much room for doubt whether such introspective examination of the intimacies of religious experience, which in any case will have a very limited appeal, is really edifying to those who engage in it.

Still, the book stands as a rebuke to the common neglect of private devotions and the absence of real belief in the value and efficacy of prayer, and it confronts the reader with a form of religious witness that has claims to deep respect.

The other book, *The Temple of God's Wounds* (S.P.C.K.; 7s. 6d. net), is by an Anglican Bishop writing under the name 'Will Quinlan.' Its message is set in a frame which consists of a description of an imaginary visit to a Christian brotherhood living in a sort of Abbey 'in the West.' There the visitor read books, weeded the garden, had his meals, bathed and slept and followed the daily routine of worship of which a large feature was silence. The artless narrative does not try, like 'The Pilgrim's Progress,' by its sheer interest to win readers for the real message, but just makes the point that a quiet, simple routine gives the best background for the spiritual concentration of a 'retreat.'

Some will find more charm than others in this fanciful framework. There can be only general admiration when the heart of the book is reached. It consists of the reflections made by the visitor as on seven successive days he contemplates one of the seven pictures displayed in the chapel. He reads in the intention of the artists various lessons in penitence, adoration, and aspiration. The picture of Jesus being nailed to the Cross moves him to acknowledge his guilty share in that horror and to pray for Christ's forgiving spirit. The picture of Christ hanging on the Cross teaches him the meaning of endurance. The picture of the empty Cross still stained with blood moves him to reflect on Christ's finished work. There follows the picture of the witness to Thomas of the pierced hands of the Risen Lord; the picture of Christ with His wounded hands raised in blessing; the picture—surely a difficult one to transpose from words to canvas—of the figure in the Apocalypse in the midst of the golden candlesticks; and, finally, a picture not of Christ but of a seraph also crucified, which he interprets as the spirit of Divine Love.

While the treatment is devotional, it breathes a wholesome objectivity and a sense of practical Christian duty. Besides being personally profitable it may suggest to preachers a course of sermons on the Cross, setting a very high standard for the undertaking.

R. W. STEWART

In *The Quaker Approach to Contemporary Problems*, edited by John Kavanaugh (Allen and Unwin; 15s. net), a group of writers, mostly American, associated with the Friends' Service Committee, open a window towards world-problems and look through it with 'concern'—that beautiful and earnest Quaker word, which

occurs frequently and is symbolic of the attitude of this book. The resulting studies are comprehensively illuminating and practically useful, and increase our admiration for the magnificent service which has been rendered in the fields under review.

In the chapter on the relation of Quakerism to Science an interesting parallel is drawn between the anti-authoritative attitudes shared by both, and we are almost persuaded that at the beginning of the modern era of free investigation Descartes would have been a Quaker if he had not been ecclesiastically affiliated otherwise. Certainly the Quakers have attained a prominence in science and medicine out of proportion to their numerical strength, and trustworthy reasons are given for this, as well as for the differences between them and the pure scientists. The relation between physical and mental healing is excellently discussed, and the attitude of Quakers to current philosophies is so clearly set forth that one wishes it had been less curtailed. On the whole, the reading of this book inclines us to cordial acceptance of the dictum of one of the writers that 'submission, resignation—the placid folding of the hands before the other person's difficulty—are foreign to the Quaker mind.'

There is literally no one who writes on the Greeks with, at one and the same time, such charm and such authority as does Professor Gilbert Murray, O.M. *Hellenism and the Modern World* (Allen and Unwin; 5s. net) embodies the scripts of six talks given by Professor Murray on the Radio-diffusion Française and the B.B.C. They deal with the special value to the world of those nations which have inherited the 'Hellenic' or 'Christian tradition that comes from Rome, Jerusalem, and Athens.' In the Greek tradition, 'In private life, indeed, a man's duty might be summed up in three commands to obey the gods, to honour his parents, and to do no injustice to strangers.' Men 'must remember not merely to be obedient to custom, which is easy, but to be really Just, which needs thought; to observe *Metron*, or Measure; to remember the rule of *Mêden Agan*, Nothing too much; and to avoid above all things *Hubris*, Insolence or Excess, the deadly error to which all life is subject and which leads always to a fall.' *Aretê*, Virtue, is for the Greek a most practical thing. 'It is the Goodness which covers the qualities of a good man, a good bootmaker, a good horse, or a good chisel. It is a Wisdom which ranges from craftsmanship and knowledge of mathematics to enlightened ideas and inspiration in poetry.' 'We provide,' said Pericles, 'leisure, not mere idleness for the overtired.' The glory of Athens, he said, 'has been built up by men who knew their duty and had the courage to do it.' The aim of Hellas had been 'to tame the savageness of man' and 'to make gentle the life of the world,' a task, tremendous but essential, which we in our day and generation have inherited.

In size this is a small book, but any one who reads it will rise from it with a better idea of the Greek genius than he would receive from many works which run into many volumes.

The eighteenth century so far as religion in England is concerned is something of a problem. It was the age of the Deists, yet it was the age of Whitefield and Wesley. Religion seemed to be moribund, yet the seeds were planted for the greatest missionary enterprise in the history of the Church. What are we to make of it? An excellent guide is offered in *Religious Liberalism in Eighteenth-Century England*, by Mr. Roland N. Stromberg (Cumberlege; 21s. net). The author is concerned not with revival under Wesley, but with the new freedoms claimed for thought by Unitarians, Deists, and a party within the Orthodox. He deals first with the preparation and background for the emergence of a rational approach to religion and free examination of traditional Orthodoxy. Thus he tells the story of Unitarianism and Deism. Next he unfolds the crises within the Orthodox camp. Then he attempts to show the social and political implications of the religious conflicts and in a closing chapter makes some remarks on the final significance of that protracted and bitter controversy. The field is very great, and it is the author's great merit that he has contrived to pack so much into a hundred and seventy-four pages. The work is the product of great research and scholarly ability to select what is most vital and illuminating. A very full Bibliography and Index are appended.

The Rev. Maurice Barnett, M.A., B.D., in *The Living Flame* (Epworth Press; 15s. net) gives us the fruits of a long-continued and careful study of the gifts of the Spirit in the New Testament, with special reference to prophecy, glossolalia, Montanism, and perfection. The book is in three sections. The first deals with abnormal and supernormal phenomena in the religious life of the Old and New Testaments; the second with the contemporary explanation of such phenomena; the third with the significance of these phenomena and their explanation in reference to specific problems in the New Testament and the Early Church. All this is well done and presented lucidly, and perusal of the book will be profitable. The world of to-day with all its confusions needs the Holy Spirit of Power which enabled the Early Church to turn the world of its day upside down. Dr. T. W. Manson

contributes a Foreword. The book is well documented, and has an Index of names, one of subjects, and one of Scripture texts, and a very full Bibliography.

Healing: Spiritual and Other Means, by the Rev. W. L. Northridge, M.A., M.Th., Ph.D. (Epworth Press; 1s. 3d. net), is a small book but a very wise book. It recognizes to the full the reality and the greatness of the fact of spiritual healing, but it also recognizes the sphere within which spiritual healing is designed by God to work. It begins with three presuppositions. (1) God has obviously blessed the work of doctors and He continues to do so. (2) God has provided in this world many curative agencies, for example, penicillin, and more of such agencies will be discovered, and they are intended by God for the purposes for which they are being used. (3) God can heal without material agencies but He does not normally do so. The conclusion is that those who are suffering from identifiable organic disease will do well to put themselves into the hands of the physician and the surgeon so that normal means may be used for their cure. This is not for a moment to deny that physical symptoms can often be caused by mental and spiritual illness, and in these cases spiritual healing is of supreme effectiveness. There is a difference between *suggestion* and *faith*. McDougall defines suggestion as 'the acceptance with conviction of propositions in the absence of logical reasons for their acceptance.' The trouble about suggestion is that, especially under hypnosis, it can remove the symptoms without removing the disease — which can be highly dangerous. On the other hand, spiritual healing comes neither from faith in the medicine nor the doctor, but from faith in God. This is a sane and well-balanced book, made doubly interesting by the frequent quotation of concrete cases of the troubles discussed.

Now Let It Work! is a paraphrase and running commentary on the Epistle of St. James in the Third Series of the Manuals of Fellowship published by the Epworth Press (1s. 6d. net). The author, the Rev. T. C. Baird, M.A., B.D., has taken his title from 'Julius Cæsar,' and writes, 'The Gospel has been proclaimed for twenty centuries, and to each generation James makes his own challenge. Now let it *work*!' He knows that the Epistle has had a 'bad press,' but reminds us that it is, after all, a part of Holy Scripture, and believes that when we read it with respect and expectation we are richly rewarded. 'The writer,' he says, 'must have been a most unusual man—a startling combination of winsomeness and sternness. He denounces and then he pleads. He keeps us firmly tethered to the earth—he is the most practical of all New Testament writers—and yet it is to prayer that he insistently calls us, and to being *religious* in the deep and truest sense of that maligned word.' One wishes he had mentioned James Hope Moulton's rendering of the Greek word, *θρησκεία*, *ritual*, instead of *religion*, in order to bring out more forcibly this practical emphasis.

The paraphrase is well done, and is based on a close study of the original Greek, and the section headings and comments are racy, pungent, and, like the Epistle itself, practical. Questions for group discussion, which go to the heart of things, are added after each chapter, and they are very arresting. One wonders, however, how the groups will face up to the question: 'Is God using nuclear fission and international tension to bring modern man back to a sense of his material insecurity (iv. 14)? Do we in the Churches need this lesson too?,' which is based on Ja 4^{14}, rendered by Mr. Baird, 'What is your life after all? You're only a trail of mist that appears for a little while—and then disappears.' There can be no doubt that this Manual will prove an admirable provocation for group discussion. The author has used his gift well.

One criterion of a wise theology is its ready appreciation of the truths which belong to a point of view other than its own. Professor E. P. Dickie, in *God is Light* (Hodder and Stoughton; 17s. 6d. net), shows conspicuously this kind of wise understanding in his treatment of theologians from whom he has to differ, along with a genuine appreciation of the interests which they are seeking to serve. It might be scarcely fair to say that such an attitude is more characteristic of the liberal theology, for which a good word is here said, than of conservatism, which has proved itself less tolerant. None the less one appreciates the care and moderation with which the claims of reason and conscience are convincingly set forth. Illumination of mind and enlightenment of spirit depend upon human qualities no less than upon the Divine action on which much modern theology has laid almost exclusive stress.

The present volume is a fitting sequel to Professor Dickie's 'Revelation and Response,' and at the same time develops the argument presented in his 'Obedience of a Christian Man,' now, unhappily, out of print. The wide range of citation and the careful analysis of contemporary arguments are proof of the author's theological insight. No less impressive is the fine spiritual quality of the account here given of the inner and authentic notes of genuine religious experience. A wealth of illustration from poetry and prose, biography, history, and fiction, as well as personal

anecdote, adds to the attractiveness of the book, while its constant awareness of contemporary problems—economic, social, and scientific—will be appreciated by the general reader no less than by the preacher or the theologian. The elfin humour which is seldom absent from Professor Dickie's utterances peeps out time and again in the midst of his serious arguments—to add to the pleasure of the more liberal minded of his readers and perhaps to irritate a little the more conservative among them.

Number in Scripture: Its Supernatural Design and Spiritual Significance, by Dr. E. W. Bullinger (Lamp Press; 25s. net), is a curious and, in its way, an entertaining book. This is said to be the sixth edition, though sixth printing would be more accurate. The only Preface, to the first edition, is undated, but from internal evidence it would seem to have been written in the 1890's.

Chapter 1 sets out to show that numbers are integral to the supernatural design of the works of God manifest in the heavens, in chronology, in nature, in the vegetable kingdom, in physiology, in chemistry, in sound and music, and in colour. 'In the works of God all is perfect harmony, order and symmetry, both in number and design.' Of this there is no doubt. The universe, as Sir James Jeans told us, bears all the marks of being the creation of a mathematical mind.

'May we not expect to find the same phenomena in that greatest of all God's works, viz., His Word?' Accordingly, chapter 2 deals with 'Design shown in the Word of God.' Here some wondrous conclusions emerge. 'Of the 21 Epistles of the New Testament 14 (2×7) are by Paul, and *seven* by other writers.' (7 is the number of *Spiritual*, as 3 is the number of *Divine* perfection.) It follows that the Epistle to the Hebrews must have been written by St. Paul, otherwise he would have written only thirteen epistles instead of fourteen (2×7)! Q.E.D. Again, of the thirteen occurrences of the word *Tol'doth* ('generations') in the Old Testament the first and last are written *plene* (תולדות) while the other eleven are written *defective* (תולדת). This is because these eleven 'relate to Adam and his posterity' and 'are stamped with *defect*.'

One example must suffice of the 'Spiritual Significance' of the various numbers. 'Six is either 4 *plus* 2, *i.e.*, man's world (4) with man's enmity to God (2) brought in: or it is 5 *plus* 1, the grace of God made of none effect by man's addition to it, or perversion, or corruption of it: or it is 7 *minus* 1, *i.e.*, man's coming short of spiritual perfection. In any case, therefore, it has to do with *man*; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ.' Accordingly there are six words used for man in the Bible, the serpent was created on the sixth day (was it?) and has six names, and so on. But why, one wonders, is not a case made out for six being the obvious 2×3 (twice Divine perfection)? No doubt texts could be found to support this, if one looked long enough.

All this fantastic nonsense indicates that the author failed of the purpose he set himself in his Preface, namely, 'to be free from the many *fancies* which all, more or less, indulge in when the mind is occupied too much with one subject.'

Two Roman Catholic theologians, Dom Mark Pontifex and Dom Illtyd Trethowan, have collaborated in writing *The Meaning of Existence* (Longmans; 12s. 6d. net). This 'Metaphysical Enquiry' will appeal to, and indeed be understood by, only the select class of reader who is conversant with metaphysics, although it is well written and illustrated. It may be described as another among the several attempts that have recently been made to rehabilitate the ontological argument for the existence of God. The authors are widely read both in mediaeval and in modern philosophy and evince keen critical faculties. They begin, not like Anselm with a *thought* of an infinite perfect Being, but with experience of things, and argue that if we think deeply enough about them we shall be driven from the finite and imperfect to conviction that they have the infinite and perfect as a background and a cause.

It is two hundred and fifty years since Matthew Henry began to write his Exposition of the Old and New Testament, and it says a good deal for the depth, originality, and practical character of his work that such a book should now be issued as *Bible Themes from Matthew Henry* (Marshall, Morgan and Scott; 17s. 6d. net). The Rev. Selwyn Gummer, B.A., has chosen certain subjects, such as Atonement, Born Again, Judgment, Obedience, Grace, and has arranged and edited selected passages from Matthew Henry's Commentary under these general headings. The result is a series of twenty-six devotional studies full of Scriptural exposition. To each study there is appended a sermon outline on the subject, prepared by the Rev. Frank Colquhoun, M.A. Sermons on outlines so full of teaching, while greatly needed, would make heavy going for a modern congregation, unless the preacher had a rare gift of lucid speech and apt illustration. There is, however, abundant material for the preacher, not only in the outlines, but also in Matthew Henry's expositions, couched as they often are in original and picturesque terms.

Episcopacy and Reunion (Mowbray; 12s. 6d. net) is very interesting, to begin with because it contains contributions from two scholars, both of the Church of England in Canada, both firm friends who, however, in some points are far from seeing eye to eye. They are Professor E. R. Fairweather, M.A., Th.D., of Toronto, and Professor R. F. Hettlinger, M.A., Fellow of St. Augustine's College, Canterbury. The former is an Anglo-Catholic who nevertheless is critical of some parts of 'The Apostolic Ministry'; he is concerned mainly with the theological and historical setting of the problem of reunion. The latter is not so much of an Anglo-Catholic, and is mainly interested with practical issues, such as the recognition of non-Episcopal ministries. The book reveals deep-going differences within the Anglican communion, and yet is hopeful that the unity is more important than the divergencies. The Bishop of Durham writes a commendatory Foreword.

The main object of the Westminster Version of the Sacred Scriptures is to produce a trustworthy literal translation from the original languages. The New Testament is now completed. The latest volume on the Old Testament is *Obadiah, Micah, Zephaniah, Haggai and Zechariah*, by the Rev. Sebastian Bullough, O.P., M.A., Scripture Master at Blackfriars School, Laxton (Saint Catherine Press; 18s. net).

The first third of the book contains Introductions to the several prophets. Then come the Translations, which are followed by Notes on the text. Father Bullough is more conservative on 'Higher' than on 'Lower' Criticism. He does not hesitate to emend the text conjecturally, at least to the extent of 'working conjecture.' Micah is a unity; so is Zechariah, chs. 9–14 being written 'some forty years later' than 1–8. This involves the extrusion of 'against thy sons, O Greece' (9^{13}) as a gloss, on metrical and 'intrinsic' grounds, although there is no support for this in the versions. In the Chronological Table 'Isaiah 40–66 re-written' is included—rather cryptically—among the Exilic Prophets.

The work is competent, but somewhat lacking in imagination. Thus the only note on Mic 6^{8} is, 'This verse is a famous statement of Micah's view of the essentials of true religion, and one is reminded of the forthright statement of St. James in his Epistle (1^{27}).' And is Father Bullough right in saying that Merodach-Baladan came 'in person' to visit Hezekiah?

A useful brochure of forty-eight pages has been written by the Rev. A. F. Kitching, M.A., on the Atonement with the title, *Christ Redeemer* (Stockwell; 2s. 6d. net). Mr. Kitching explains that the notes were compiled originally to try to clarify his own ideas on this fundamental theme, and now modestly offers them to others. After two preliminary discussions of symbolism and the problem of evil, he treats sin as war and slavery, as the broken law and debt, as dirt and disease, as darkness, deceit, and blindness. He then has a section on the Divine Records and the Seven Stages of Redemption, and an account of the theories of the Atonement. The scope of the notes is comprehensive, but there is lacking an account of sacrificial theories. The author's criticism of the Abelardian theory is that it makes sanctification anterior to justification, magnifies the love of God and minimizes His holiness and unchangeable opposition to sin. He does not venture to state a theory of his own, but names the conditions which a completely satisfactory theory must fulfil. A short but useful bibliography is added and a list of questions for discussion.

Professor Norman Sykes, F.B.A., acceded to a request that a series of Broadcast Talks given by him should be published, and so we have *The English Religious Tradition* (S.C.M.; 7s. 6d. net). The Talks, of course, had to be 'popular' in the sense of easy intelligibility and frequent illustrations. Yet that does not mean that they are not scholarly. Professor Sykes deals in thirty short chapters with all the landmarks in Anglican History from the Middle Ages to the present day. It constitutes a valuable conspectus of a very long and variegated period, and will be a very useful introduction to any desirous of knowing how the Church of England came to be what it is to-day.

The S.C.M. Press has issued an excellent little book at 4s. 6d. net entitled *Christianity and Race Relations*, by Mr. T. Price, M.A., Ed.B., Lecturer in African Studies in the University of Glasgow.

On his last page but one Mr. Price says: 'There is no better answer than the historic Churches'; but he does not reach that conclusion by any easy route and he refuses to gloss over the difficulties by appeals to goodwill. On the contrary, he faces the problem in all its aspects—biology, psychology, and economics included—and out of his wide knowledge gives his readers material for thought and discussion. A bibliography and ten questions for discussion are appended. The author disclaims any attempt to write a definitive work on this vital subject; but it may be said that his book is, in effect, Dr. Oldham's classic 'Christianity and the Race Problem' compressed, but also brought up to date. We predict for it a wide field of usefulness in study groups.

Important and Influential Foreign Books

Albert Schweitzer and Eschatology

By Herbert G. Wood, D.D., Birmingham

It is as difficult to recall as it is to over-estimate the excitement aroused by the publication in 1910 of the English translation of Schweitzer's *Von Reimarus zu Wrede*, under the title of *The Quest of the Historical Jesus*. This survey of the progress of critical inquiry into the nature and value of the Gospels as historical documents was clearly a work of genius. No contribution of importance seems to be overlooked, and yet the wealth of material is so controlled and mastered, that a clear story is presented of absorbing interest.

The challenge of the book came in the closing chapter where Schweitzer restated his own brilliant interpretation of the mission and message of Jesus, which he had set forth in his earlier book, *Das Messianitäts-und Leidensgeheimnis Jesu*. This appeared in an English version in 1925, under the title, *The Mystery of the Kingdom of God*. Schweitzer's own contribution to the Quest was so important that his original title should have been *Von Reimarus zu Schweitzer*. The book embodied the claim that the author's thoroughgoing eschatology provided the indispensable key to the understanding of the historical Jesus. The originality of his many suggestions for a sketch of the life of Jesus extorts admiration even from those who are not convinced, but how far has Schweitzer's reconstruction won acceptance ?

As Dr. Vincent Taylor has already observed, *The Quest* is a classic and will always be of value in itself. A new study of *The Mystery of the Kingdom* must start from an appreciation of *The Quest*. In the nineteenth century movement of critical inquiry, Schweitzer distinguished three main issues on which he held that the progress of the Quest turned. There emerged successively three great alternatives between which men had to choose. Speaking of the work of Johannes Weiss on *The Preaching of Jesus concerning the Kingdom of God*, Schweitzer says, ' He lays down the third great alternative which the study of the life of Jesus had to meet. The first was laid down by Strauss : *either* purely historical *or* purely supernatural. The second had been worked out by the Tübingen school and Holtzmann : *either* Synoptic *or* Johannine. Now came the third : *either* eschatological *or* non-eschatological ! ' Schweitzer continues, ' Progress always consists in taking one or other of two alternatives, in abandoning the attempt to combine them. The pioneers of progress have therefore always to reckon with the law of mental inertia which manifests itself in the majority—who always go on believing that it is possible to combine that which can no longer be combined, and in fact claim it as a special merit that they, in contrast with the " one-sided " writers, can do justice to the other side of the question. One must just let them be, till their time is over, and resign oneself not to see the end of it, since it is found by experience that the complete victory of one of two historical alternatives is a matter of two full theological generations.' The posing of these alternatives makes the reading of *The Quest* a fascinating and exciting experience, and for the purpose of presenting the almost dramatic development of the story, the choice of main issues could not be better.

We have not quite completed two full theological generations, but the second generation since Schweitzer wrote is so far advanced that the complete victory he anticipated should be in sight. But if final decisions on the three main issues have not yet been taken, the hesitation may not be due to mental inertia or to the fact that the second generation has not yet completed its course. To begin with, the alternative thrust upon us by Strauss is not clearly presented in the terms purely historical or purely supernatural. Which of these alternatives did Schweitzer expect scholars to choose, and how did he understand the alternatives himself ? He can hardly have meant the choice between non-miraculous or miraculous, still less between purely human or purely Divine. Presumably the discovery of legend and myth in the Gospels posed the question, history or interpretation, fact or fiction. In that case are we to embrace the second alternative, the supernatural, and surrender the historical ? But this is very unsatisfactory and Schweitzer himself refuses to make the choice. In the Gospels we certainly do not have to choose between history or interpretation, except in detail. There is certainly history and there is certainly interpretation. There is no room here for a hard ' Either-Or,' such as the German scholars love. At the present time the tendency is to stress the element of interpretation and even to deny that we can distinguish between the history and the interpretation the Evangelists

and the Early Church put upon it. But Schweitzer cannot be urging us to surrender to this tendency, because he claims that his eschatological understanding of the ministry of Jesus safeguards or establishes the essential historicity of the narratives of both Mark and Matthew. The alternatives posed by Strauss are not mutually exclusive. There is, however, a sense in which Schweitzer may have understood the choice involved in the first main issue. By 'historical' one might mean that Jesus was not influenced by actual historical events or contemporary circumstances, but that His decisions, His actions, and His utterances were dominated by a 'dogmatic idea' which rendered Him indifferent to all else. Jesus sought to impose a supernatural pattern on history, to make events fit a preconceived eschatological scheme. His conduct was never determined by an appreciation of an actual contemporary situation. In such sense Schweitzer would have us prefer the supernatural to the historical. But even on this understanding, there is no absolute choice demanded of us. The influence of an eschatological hope and pattern of events may predominate. It need not exclude judgments on actual historic situations.

On the second main issue, Synoptic or Johannine, Schweitzer demanded a clear-cut decision. He pays 'all honour to Alfred Loisy! who takes a clear view on the Johannine question, and denies the existence of a Johannine historical tradition.' [1] All scholars agree that we must start from the Synoptics rather than John, but many will agree with Goguel in finding elements of historical tradition in John which supplement, illuminate, and even correct the Synoptic traditions.

We come then to the third main issue, either thoroughgoing eschatology or non-eschatological ethic. Here, too, Schweitzer demanded and expected a clear-cut decision. How does the matter stand to-day? It would be generally recognized now that Jesus was not primarily an ethical or ethico-religious teacher. His message was the announcement of the near approach of the rule of God. He spoke of this imminent event as the coming of the Son of Man and used the imagery of Dn $7^{13.14}$ to describe it. He called men to repent and believe the good news. According to the exponents of thoroughgoing eschatology, Jesus always spoke of the Kingdom of God as future and never as present. This was challenged by C. H. Dodd in his concept of realized eschatology, for which the Kingdom is both present and future. But many scholars think Dodd overstated his case. They agree with Schweitzer that the Kingdom is the object of hope, though with Dodd they bring out the importance of the blessings Jesus brought with Him—healing of mind and body, the forgiveness of sins—as foretastes of the coming Kingdom. The nearness of the Kingdom is manifest from the good works wrought by Jesus.

Schweitzer's understanding of the Messianic secret is also attractive. Jesus knows Himself to be the Christ, but He is not to reveal this to others, because He is *Christus Futurus*, destined to be the Christ, but not yet enthroned. He will be seen to be the Christ when He appears as Son of Man coming with the clouds of heaven. He must not declare Himself to be the Christ or let others disclose His destiny. God will declare Jesus to be Christ and Lord in His own way and in His own time. There is also something attractive in Schweitzer's suggestion that Judas betrayed the secret of the Messianic calling of Jesus to the high priest. This does not exclude the usual understanding of the betrayal as enabling the authorities to effect the arrest in secret.

To follow Schweitzer so far is to follow him only a little way. Originally he was prepared to treat the Sermon on the Mount as an interim-ethic. Jesus sets up standards of conduct suited to the brief interval which will end with the coming of the Kingdom. But thoroughgoing eschatology breaks down when applied to the Sermon on the Mount. Windisch demonstrated the failure in a careful analysis in which he distinguished the eschatological and non-eschatological elements in the Sermon. When Jesus exhorts His disciples to love their enemies, He does not base His appeal on the nearness of the Kingdom, but on what has been called the grand courtesy of God in making the sun to shine and the rain to fall on the thankful and the thankless. Schweitzer has now modified his position as will be made clear in the new preface he has written for a reprint of *The Quest*. Clearly, the emphasis which Jesus placed on love and the consistent practice of it is no interim-ethic. The validity of Christ's ethical teaching is not affected by the failure of the Son of Man to appear in triumph in the manner in which Schweitzer assumes Jesus expected.

In detail, Schweitzer's understanding of the eschatology of Jesus and his sketch of the ministry based on that understanding have failed to carry conviction. Jesus, we are asked to believe, not only thought that the Kingdom of God was coming in the very near future, but actually set limits to the period. He first expected the event to take place before the Apostles returned from the mission on which He sent them to evangelize Galilee. When they returned after a successful mission, with no experience of persecution and no sign of the coming of the Son of Man, Jesus literally had to think again. 'The actual history disavowed the dogmatic history on which the action of Jesus had been based. An event of supernatural history

[1] *The Quest*, 295 n.

which must take place, and must take place at the particular point of time, failed to come about. That was for Jesus, who lived wholly in the dogmatic history, the first " historical " occurrence, the central event which closed the former period of His activity and gave the coming period a new character.' [1] In spite of this failure of the parousia, in His parables Jesus made known to those who understood Him that the coming earthly harvest was the last and was also the token of the coming heavenly harvest.[2] This is the implication of the saying in Mt $9^{37.\ 38}$. Furthermore, the mysterious saying about the Kingdom of Heaven suffering violence and the violent taking it by force, points in the same direction (Mt 11^{12}). ' It simply asserts, that since the coming of the Baptist a certain number of persons are engaged in forcing on and compelling the coming of the Kingdom.' [3] Finally, Jesus came to believe that the Messianic woes which herald the coming of the Son of Man would be borne and exhausted by His own suffering and death. He was to give His life a ransom for many. ' As He who was to rule over the members of the Kingdom in the future age, He was appointed to serve them in the present, to give His life for them, . . . and to make in His own blood the atonement which they would have had to render in the tribulation.' [4] The coming of the Son of Man to judge the world will follow immediately on the death and resurrection of Jesus. That is the significance of the predictions of the passion and the triumph that is to follow. Jesus had no occasion to lay down rules for the conduct of His disciples after His death. The coming of the Kingdom would no longer be delayed. But once again there supervened a failure of the parousia.

Of this startling reconstruction of the ministry of Jesus, to which this bald outline cannot do justice, hardly anything is countersigned by present-day scholarship. Schniewind's comment on Mt 11^{12} is representative. ' Albert Schweitzer wanted to interpret the whole life of Jesus on the strength of this saying. Jesus tried to force on or compel the coming of the Kingdom. He tried to do this first of all in the Sermon on the Mount, by the call to extraordinary ethical efforts (interim-ethic), then by the mission of the Twelve, finally by the sacrifice of his own life.[5] But all this is a [speculative] construction. It comes to grief on the opening petition of the Lord's Prayer and on everything that Jesus says of God. To force God's hand, to exert pressure on Him by any kind of action or suffering, is the exact opposite to the attitude of Jesus. To compel God to act by men's activity is a Pharisaic attitude : throughout His life Jesus was struggling to overcome this type of piety.' It is curious that while Schweitzer thought little help could be derived from Rabbinic literature towards understanding the world of thought in which Jesus lived, he took from that literature the one conception that is certainly alien to the mind of Jesus, namely, the Pharisaic belief that if on one occasion Israel perfectly observed the Sabbath, the Kingdom would necessarily and automatically arrive.

Perhaps the most extraordinary feature of Schweitzer's reconstruction was his use of Mt 10 and specially of *v.* 23. ' This discourse is historical as a whole and down to the smallest detail, because, according to the view of modern theology, it must be judged unhistorical.' The Matthæan discourses are not to be dismissed as ' composite structures.' If the saying, ' Ye shall not have gone over the cities before the Son of Man be come ' was really said to the disciples as they set out on their mission, Schweitzer's reconstruction seems to follow logically. But no modern exegete follows Schweitzer here. Dr. Morgenthaler in his book, *Kommendes Reich*, though very critical of Dodd's realized eschatology, throws over Schweitzer's view of Mt 10^{23}. ' For Schweitzer the passage asserts that Jesus when He sent out the disciples reckoned with only one possibility ; the end of the world would come before the disciples returned. As Matthew understood it, the passage means something quite different. Otherwise he would certainly not have included it in his text. The saying as understood by all modern exegetes means something different.' Mt 10 refers to the continuing mission of the disciples after Jesus' death. The saying is to be read as an expectation for the near future, but not for the very near future (*nicht als ein Nächst-sondern als ein Nah-erwartungswort zu interpretieren*).

The assumptions that Jesus expected the consummation at any particular point of time in the immediate future and lived wholly in the dogmatic history is quite untenable. Schweitzer saw clearly that the retirement of Jesus from Galilee into the coasts of Tyre and Sidon was not due either to Herod's hostility or to the failure of His mission in Galilee. ' Why does Jesus leave the people just when His work among them is most successful and journey northwards ? ' The people did not desert Him. He deserted the people. Why ? Schweitzer conjectures that it was due to

[1] *The Quest*, 357.

[2] Cf. *The Quest*, 361 n. and also p. 355.

[3] *Ib.*, 355.

[4] *Ib.*, 387.

[5] With this we may compare T. W. Manson's judgment : ' Thoroughgoing eschatology tends to make the Cross an unsuccessful gamble, something like what happens when a chess-player sacrifices his queen in the hope of forcing a mate, and it does not come off ' (*The Servant Messiah*, 76).

the failure of the parousia after the mission of the Twelve. Jesus must get away with His disciples to think things over in seclusion. But this conjecture is unnecessary, if not impossible. And the clue to the problem lies in Jn 6^{15}. The crowd would have taken Him by force and made Him King. As T. W. Manson says, the withdrawal to the territory of Tyre and Sidon is 'far more a flight from the dangerous enthusiasm of His friends than from the suspicions and fears of His enemies.' The event which closed one period of the ministry of Jesus and gave the coming period a new character was 'the acute tension between the messianic hopes of the average first-century Jew and the messianic purposes of Jesus.' Jesus may have been influenced by dogmatic ideas of the coming of the Kingdom in late Jewish Apocalyptic. It is certain that He did not live wholly in such dogmatic history. The alternative, eschatological or non-eschatological, is a false one.

In the Study

Virginibus Puerisque

The Half Horse

By the Reverend John R. Gray, B.D., Glasgow

'No man can serve two masters.'—Mt 6^{24}.

A wee girl I know came in one day to her mother, full of excitement, and said, 'Mummy, there's half a horse on the pavement!' Her mother got a great shock and thought that there must have been some dreadful accident, and that the poor horse had been killed. Out she rushed, but all she found was a perfectly ordinary, healthy horse drawing a milk van. Attracted by some fresh grass, it had walked over to the hedge so that its front legs were on the pavement, while its hind legs were still on the road. Everybody laughed and told the wee girl that what she really should have said was that there was a horse *half* on the pavement, not that there was a *half horse* on the pavement—for, of course, you can't have half a horse, any more than you can have half a boy or half a girl!

We all know that, and yet sometimes we forget it, and try to give only half of ourselves, half of our minds, half of our attention to what we are doing, and that is when we go wrong. You can only make a job of things if you put your whole heart and soul into whatever you happen to be doing, whether it is studying, or playing a game, or saying your prayers. And it is true of the whole of life.

What is it that makes us admire the really great men of the world? Is it not the fact that they gave all that they had to the job that was given them to do? When we say that William Wallace, or Captain Carlsen, or Sir Edmund Hilary were brave, what we really mean is that they were whole-hearted in what they undertook to do—whether it was fighting for Scotland, standing by a sinking ship in a gale, or climbing Everest. Had they been half-hearted, they would never have accomplished anything. Being brave means forgetting yourself, your own safety, and your own comfort, for the sake of some great and worthwhile purpose. That is why the bravest of all was Jesus of Nazareth, for He gave His whole heart, yes, and His life too, so that God's will might be done.

And this same Jesus said, 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.'

There it is, then, girls and boys, if we are to have that courage which we would all like to have, if we are going to make of our lives something fine and good, then it means being whole-hearted. It means giving our whole heart to—Well! is there anybody else worth giving it to but Jesus Christ—God's Son?

Your Own

By the Reverend Frank Foxon, Coventry

'. . . my gospel.'—Ro 2^{16}.

The crowd had begun to gather early, for the Queen was to drive down Princes Street. My position was quite a good one, just outside Waverley Station, and right on the crush barrier.

Only one man was in front of me, and he was there by permission of the police. He was a press photographer, taking pictures for the famous daily paper on which he worked, a paper which prints some of the most wonderful photographs that I've ever seen.

Behind me was some one else with a camera. A young girl with one of those box affairs. Pushed this way and that by the crowd, it was obvious that she was going to have great difficulty in taking any sort of photograph at all.

This thought was put into words by her friend, who said, 'I really don't know why you want to waste a film trying to get a snap. Why not wait till to-morrow, then you can buy *The Scotsman*. It will have far better pictures than you'll ever take.' The girl with the camera thought for a moment, then replied, 'No! That wouldn't be the same! I want a photograph of my own.' The picture that she would have would not be as perfect as that taken by the professional, but it would be her own.

I think she was right. She would be able to say 'When the Queen was in Edinburgh, I was there! Here is the photograph that I took.'

The experience was hers—her very own; and the record of it was her own, too!

Paul, of course, owed lots of his knowledge of the gospel to Peter and the rest. But he could talk about it as 'my gospel.' He meant that he had experienced its truth for himself.

We must be thankful for, and rejoice in, all the wonderful things that come to us from others. Great hymns, great prayers, great thoughts. But we must make them our own. And, perhaps best of all, we must put our own experience, our love, our gratitude, into our very own words.

The little boy whom I know best has been taught to say, as grace before meals,

> Thank you for the world so sweet,
> Thank you for the food we eat,
> Thank you for the birds that sing,
> Thank you, God, for everything.

I expect you know it.

Some weeks ago, as we sat quietly waiting for him to begin, one eye opened and roved round the table as he said, 'Thank you for the meat, thank you for the cabbage, thank you for the potatoes, thank you for the mint sauce. Amen.'

It didn't rhyme. It wasn't put in beautiful words. But it was his own. And I'm sure that God heard it, and was glad.

The Christian Year

FIRST SUNDAY AFTER EASTER

Life's Responsibility

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND

'And Moses said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.'—Ex 4^{13}.

Here was a man whose life as an infant had been miraculously preserved, who had lived for years in safety, apart from the suffering of his own people, obviously being prepared for some great part in God's high purpose. And now God comes and claims him and asks for his response. What happens? He makes this excuse and that excuse, and finally blurts out almost truculently: 'Well, send anyone you like, but don't send me.'

1. This old story sheds light first on our continual evasion of responsibility. There is a phrase in the Book of Common Prayer which is so true, so soul-searching that you will find it in all our prayers, 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done.' Here are two kinds of responsibility, which we do our best to evade. We are repeatedly being told that we have no sense of sin such as our fathers had. That can only be because we are losing our sense of responsibility for what we are and for what we do. We have a wonderful collection of scapegoats offered us these days. There are so many ways in which we are told: 'We couldn't help it. It was our heredity, it was our environment.' Or: 'Everybody else does it. Why shouldn't I? There are so many rules and regulations, no one could ever know them all, much less keep them.' And in spite of it, something deep down in us still says: 'I ought. I ought not.' In particular we all need seriously to consider the growth of a spirit of irresponsibility towards each other. One thinks of young people going out of our homes, and our church life, and from our youth organizations, holding, some of them firmly and trustfully, others quite uncritically and very precariously, a faith for the business of living. Then one thinks of those they meet in the wider world, older women in factories, journeymen training apprentices in much more than their trade, senior students in Universities and Colleges, lecturers, professors even, either carelessly discarding as irrelevant or deliberately sneering at the faith by which these young folk had begun to live. Perhaps the biggest sin of our time is the sin of being cynical, 'I have done the things which I ought not to have done.'

What of the other half of the prayer: 'We have left undone those things which we ought to have done'? Look at Moses in those years in the desert, hearing of what is happening to his countrymen in Egypt, wishing that God would do something about it. God comes to Moses and says, 'I have heard the cry of your people. I will do something about it. Come now and I will send *you*.' Ah! but that is different. That story of deliberate evasion of responsibility runs through and through our modern life. You find it in civic life at every level. You find it in all kinds of youth work. Surely far more important than building houses in stone and lime is building the people who are going to live in them. We all agree it must be

done, but ' send whom thou wilt, only don't send me.' You find it in the Church, in all our churches. The same is true of the witness of the Church in the world. In the city of Edinburgh, for example, out of half-a-million inhabitants no less than a hundred and thirty-five thousand are communicant members of the National Church. Why in the daily life of the city is one driven so often to wonder where they are all hiding themselves ? It is one thing to take a vow in Church, and it is a very different thing to carry that vow into practice in daily life, it is much easier to leave that to some one else. But above all, this truth applies in relation to the critical shortage of man-power in the home Church and in the mission field. While we are all agreed that the gospel must be preached to the ends of the earth, and that the ministry of the Word and Sacraments must be maintained at all costs, too many of us still say : ' Send whom thou wilt, but don't send me.'

2. The second main and challenging lesson of this old story of responsibility shunned is contained in the excuses which Moses made. The first was : ' Who am I that I should go ? ' Now that is a right and proper reaction. Any man who, being called to some special task for God, does not feel a humble sense of his own utter unfitness is thereby disqualified for the task. But this was not all humility, it was largely excuse, and each of us knows that he is never so conscious of his own limitations as when God calls him to do something he does not want to do. ' Who am I that I should go ? ' What is God's answer ? ' Certainly I will go with thee.' Reading these words one pictures a girl of nineteen, a nursing-trainee in Glasgow, called upon at a few moments' notice to go out with her Church Youth Fellowship and stand on a little platform in the street and say what Christ meant to her. What a wonderful job she made of it, standing gripping the front of the platform till the knuckles gleamed white through the skin, because in a flash she discovered that God never says ' Go,' He always says ' Come.' ' Who am I that I should go ? ' ' Certainly I will be with thee.'

Moses' next excuse was a very valid-sounding one. ' If I go, people will ask me in whose name I am doing this.' Now, how should we interpret that ? Here is a boy whom you know. He is drifting into a way of life that has only one end to it, and nobody is doing anything about it. You could, but why should you ? Here is the office you work in. The atmosphere there is getting worse and worse every week, the person who is responsible will do exactly nothing about it. You could, but why should you ? If in that sort of situation you were to try to do something, people would ask : ' Is this some fad of your own, are you trying to teach others how to live, in whose name are you doing it ? ' In many recent campaigns, which centred round or included the visitation of the homes of the people, the visitors have been office-bearers, members of Woman's Guild or Youth Fellowship. When they knocked on a door most of them would say they were ' from the Church.' Not many would have said that they came ' in Christ's name,' yet they really did. And almost all of them would bear witness out of that experience that nothing is so rewarding as to tackle some task from which everything in you shrinks, and discover as you do it that you are doing it ' in His name.'

But Moses was not quite finished yet. He had another way of escape. He said : ' The people will ask for my credentials.' Of course, they are entitled to do that. In a Community Centre in London during the Christian Commando Campaign permission was given for a team to visit on condition that there should be no singing, and no praying, none of ' that kind of nonsense.' One of the men who went was an Anglican friar. He went round in his brown robe and sandals and tonsure, stopped at each group playing cards, leaned on the table, asked : ' Would you mind if I just told you what Christ means to me ? ' and proceeded to tell them, simply and without exaggeration. As he went round, the whole atmosphere changed, until the secretary came to the team leader and said : ' We all feel it would be wrong if Brother Edward went away without praying.' All because the man carried his credentials not in his hands but in his soul. People are hungry for something extra in life and don't know where to look for it, and it is to our shame that they look for it so seldom to us.

So Moses came to his last objection, his final excuse—' I'm not good at speaking. I haven't the qualifications.' It would have been so easy for some we remember to make excuses. ' What ! You want me to be a king ? I stammer and stutter, and cannot speak in public.' ' What ! Me a leader of Christian work amid wild and savage tribes in Calabar ? I stand on the kerb of a crowded street and fear to launch away.' ' What ! Me the leader of a great people in the hour of their greatest crisis ? I am a cripple left helpless by infantile paralysis. I cannot stand, much less stand up to life.' We all recognize who they are—King George VI, Mary Slessor, and Franklin D. Roosevelt. And they are only three outstanding examples of an eternal truth. God never once called a man or woman to great responsibility at any level of life without giving the wisdom and courage to carry it through. When will we stop saying : ' Send, O Lord, by the hand of him whom thou wilt send,' and say instead : ' Here am I. Send me ' ?

SECOND SUNDAY AFTER EASTER

The Discipline of Suffering

BY THE REVEREND J. ITHEL JONES, M.A., B.D., LONDON

'For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.'—1 P 2^{20}.

There is a suffering which is bewildering; the kind that calls up the protesting cry, 'Why?' When we see Job bereft of goods, family, and health for no apparent reason (for, after all, the peep we get behind the scenes in the drama is not normally part of the human situation), we think it passing strange that the righteous should suffer so.

There is, however, a suffering of the righteous which is quite understandable. It may be unjust, even iniquitously so, but it presents no theological problem. It springs from causes which are perfectly clear. The Christian standard being what it is and the world being what it is, a tension is inevitable. The tension sometimes results in a positive clash and the Christian has to endure suffering.

It is particularly significant that the paragraph from which the text is taken was addressed to slaves. They were completely and absolutely in the hands of their masters who had over them powers of life and death. When buffeting came their way (the Greek word suggests the use of fists!) they had no court of appeal. And it was to sustain them in this wholly unfair but understandable situation that these words were written. For their encouragement the writer points out

1. *The Privilege of Suffering.* Suffering is not something extraneous to their vocation. It is involved in their very discipleship. 'For even hereunto were ye called,' says the Apostle. Suffering, therefore, should by no means take them by surprise.

An old eighth-century hymn has come down to us asking the question,

> If I find Him, if I follow,
> What His guerdon here?

And the answer comes,

> Many a sorrow, many a labour,
> Many a tear!

That is borne out both by our Lord's own warnings and by the experience of His followers. It would pay us occasionally to read through Jesus' warnings to those who would follow Him. He was hardly a tactician by modern standards. He has as much to say by way of warning as by way of invitation. To the over eager came the grim reminder that while foxes have holes and the birds of the air their nests, the Son of Man had not where to lay His head. The world into which His disciples were being sent was one that had hated Him. And the servant is not greater than his Lord and dare not expect better treatment. It was a world in which, in spite of their triumph over it, they were to expect tribulation.

And what was true then is true now. Ours is a nominally Christian civilization. Public speeches by prominent leaders emphasize the need for Christian standards in industry and in politics. There is the hackneyed call to 'put the Sermon on the Mount into practice.' But, for all this lip-service, keen young people have been known to jeopardize their chances of promotion and even lose their jobs in certain places because they have been at pains to maintain a Christian integrity and a conscientiousness above the average. For all the concern shown in so many quarters (and it is not necessary to doubt its genuineness), Christ is not yet the Lord of this world. This means that although, mercifully, the master-slave relationship no longer obtains, the Christian is likely nevertheless to experience something of the same tension and what he has to suffer thereby is to be accepted willingly and even gladly as part of that to which he is called. Such patient acceptance is well-pleasing with God.

2. *Our Pattern in Suffering.* The One who was tempted in all points even as we are has, in this matter of suffering for well-doing, left us an example that we should follow in His steps (*v.* 21). It is well to repeat that this sublime passage comes in a piece of advice to a slave. 'I am glad,' says J. H. Jowett, 'that these stupendous heights are connected by a well-made road with this very lowly estate. I am glad that the endurance of Jesus is placarded before a slave.'

One might go further and speak of Christ as our partner in suffering. The fact that He is our partner in this enables Him to succour us when we are tested. We are not left to suffer alone.

The writer of the letter to the Hebrews uses the very same argument. The secret of endurance in this earthly life, which for the Christian has become a heavenly race, is to look 'unto Jesus the author and finisher of our faith; who . . . endured the cross, despising the shame.'

But there is an even deeper significance for us in the example of Christ's suffering. It is not just that He displays the kind of spirit in which we should accept suffering for that which is right. Remembering that in all our afflictions He was afflicted lightens the burden of our own suffering. When the disciple is misunderstood, it is fortifying to know that the Master Himself suffered in precisely the same way. When sometimes the face of God seems hidden from us and we cry to Him, what great comfort it is to remember that the Saviour once cried, 'My God, my God, why hast thou forsaken me?' When we tend to become

embittered because the path of discipleship is not quite as rose-strewn as in our folly we thought it would be, it is subduing to remember that we have not been spat upon and scourged. And when we are in danger of falling into thinking superficially that because the Christian life does not 'pay' it is not worth pursuing, it is salutary to reflect that we have not yet had to drag a tree and stagger along a via dolorosa and at the end of it be pinned to the tree and hang between heaven and earth. We have, indeed, a pattern of suffering. It is an example we can never exhaust.

3. *The Prize of Suffering.* In several places in this Epistle is the promise held out that the discipline of suffering leads on to great things. The trial of their faith is to be found 'unto praise and honour and glory at the appearing of Jesus Christ.' They are reminded of the prize of Christ's own suffering: 'the stone which the builders disallowed, the same is made the head of the corner.'

St. Paul's development of this theme is well known. 'For I reckon,' says he, 'that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' Calling to mind the glory, the other side of suffering sustains us in the suffering.

The Scriptures constantly bring in the sufferings of Christ in order to illustrate this truth. They make it clear that the suffering of the Saviour was the road to His glory. It is after making Himself of no reputation, taking upon Him the form of a servant and being obedient unto the death of the Cross that He is highly exalted by God and given a name that is above every name. But the Scriptures go further and assert that the very thought of joy and glory to come made it easier for our Lord to face His passion. In the passage from Hebrews, already quoted, we are told explicitly that Christ endured the Cross, despising the shame, because of 'the joy that was set before him.' He reckoned that the sufferings of the present were not to be compared with the joy that lay ahead, the joy of bringing many sons to glory.

Our God is like a refiner's fire. If there is a purge, a burning of the dross, let us remember that beyond it there is a new lustre. From the fires of trial there emerges something 'much more precious than gold that perisheth.'

THIRD SUNDAY AFTER EASTER

Kinds of Certainty [1]

BY THE REVEREND IAN PITT-WATSON, B.D.,
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'I know whom I have believed.'—2 Ti 1[12].

I suppose one of the most important things one learns in the course of a University career is to be suspicious of any one who claims to have the final answer to any really important question. Most of us can remember a time when we believed that every question had an answer, and that our job was to learn the right answer and discard the wrong ones. That is the attitude of any healthy, intelligent sixth-year schoolboy—incurably dogmatic.

One of the most important lessons a University has to teach is that to the really important questions there are no final answers. There is only the search, and the reward of the search, a working hypothesis, and the knowledge that we have stood with humility and integrity before a Truth we can only comprehend in part. Dogmatism is the enemy of all the Faculties. All, apparently, except one, the Faculty of Divinity, where, instead, they set aside a department for its encouragement under a Professor of Dogmatics. Of course they say there is a difference between 'dogmatics' and 'dogmatism,' but to the layman it seems a fine line to draw.

Christian people *do* claim to be dead sure of their convictions. They are dead sure there is a God who cares for individual men and women. They are dead sure that in one Man, Jesus of Nazareth, God's true nature and purpose for this world are revealed. They are dead sure that through this same Jesus men's lives can be transformed. They are dead sure that the Holy Spirit of God is at work in the world and in their everyday lives. They may be uncertain about many of the details, and even dispute them vehemently among themselves. But on the central things—God the Father, Christ the Saviour, the Holy Spirit the Comforter—they are dead certain. And more than that, they seem to think that there is some merit in being so certain. What kind of certainty is that? Is it a thing to cherish? Or is it just a blind dogmatism?

We sometimes forget that there are many different kinds of certainty. Here are some specimens each genuine enough, but each *different in kind* from all the others. I'm reasonably certain that the interior angles of a triangle are equal to two right angles. I'm reasonably certain that William the Conqueror landed in England in 1066. I'm reasonably certain that Bach's *St. Matthew Passion* is greater music than Stainer's *Crucifixion*. I'm reasonably certain that unwanted children, invalids, and imbeciles should be cared for and not exterminated. I'm reasonably certain of the love of my wife. I'm *equally* certain of all these things: but the reason for my certainty is *different in kind* for each. The historian cannot justify his convictions by a mathematical proof; and it would be a bold man who would claim to be able to demonstrate his love by the canons of logic.

[1] Sermon preached in King's College Chapel, Aberdeen—abridged.

That doesn't mean that the lover is necessarily less justified in his convictions than the logician; the historian less justified than the mathematician. It only means that because they are concerned with different things—some simple like lines and angles, others complex like human personality—their methods are different. And so, in different ways, with differing degrees of success, each reaches his own kind of certainty. For there are many kinds of certainty—many kinds of genuine certainty.

The supreme kind of certainty is the certainty of religious faith—supreme because it seeks to embrace the whole of life, not just a part of it as the others do. Don't be surprised, then, if you find that your faith offers you a different kind of certainty from that which in your own field of study you seek to establish. You will, indeed, find some common ground in the study of history; more still in the arts, in literature, in philosophy—but for the most part only rough analogies. If you have ever known what it means to be certain of the love of a fellow human being you'll be getting nearer the mark. For there is a real analogy between the certainties of human love and the certainties of religious faith. The most important thing they have in common is this—what the lover and the saint are really certain of is not a *truth* but a *person*. You can be dead sure of a fact, but you can also be dead sure of a person. Ask any one you know who is going to be married if he is dead sure he is doing the right thing. Has he found out all about the girl's past? Does he know all her faults? Is he sure he understands her? Go on long enough and he'll lose his temper and tell you he loves the girl, and that's an end of it. He may not be dead sure of his facts, but he's dead sure of a person. Of course he may be mistaken; for you can make mistakes about people as you can make mistakes about facts. But it still remains true that some people really do fall in love, and are sure of one another with a certainty that's different in kind from any other certainty. And if they are really in love, and not just playing with their emotions, they are as justified in that assurance as in the assurance that the sun will rise to-morrow. For you can be just as sure of people as you can be sure of facts. Perhaps more sure.

Now that is very like the kind of certainty that religious faith offers. Ask any average, sincere Christian if he is dead sure of his convictions. He will tell you he is. But then go on to examine him on his knowledge of the facts he asserts. Ask him to explain the Incarnation. Ask him for the solution to the problem of evil. Ask him about the doctrine of the Trinity. He will probably make a pretty poor showing. Go on long enough and he will lose his temper and tell you he has faith in God and that is an end of it; and you may feel you've shown his faith to be just a blind dogmatism. But you may be wrong. He may be pretty unsure about his doctrine—and yet be dead sure of a Person—of Jesus Christ. Admittedly he may be mistaken in *that* certainty, because you can be mistaken about faith as you can be mistaken about facts. But it still remains true that some people have a genuine and justifiable certainty about their faith that is different in kind from any other certainty. They can say, 'whatever may happen to change my mind on this or that, I'll always believe that God loves me, that Christ saves me, that the Spirit helps me.' And a man *can* be as justified in *that* kind of assurance as in the assurance that the sun will rise to-morrow. For you can be as sure of God as you can be of any fact. More sure. That kind of certainty isn't a blind dogmatism. It is a thing to cherish, as a lover cherishes his faith in his beloved. That's only an analogy, of course, for our faith in the High God is a very different thing from our faith in one another. But it is a useful analogy, for the certainties of our faith are more like the certainties of human love than anything else in our experience. There may be many things a man may not know about his wife, and still be dead sure of her. There may be many things we do not know about God, and still be dead sure of Him. For what the lover and the man of faith are really certain of is not a truth, but a Person. St. Paul knew the truths of the Christian Faith all right, and knew how to expound them too. But when he writes intimately to his friend Timothy he can say quite simply, 'I know *whom* I have believed.'

I began by saying that one of the first lessons a University has to teach us is to lay aside the dogmatism of the sixth-year schoolboy. Our thinking about our faith must mature as we mature, and must be no less rigorous and honest than our thinking in our own chosen field of study. If that kind of thinking should break your faith, then you will know that the faith you had was no more than a schoolboy's dogmatism received at second-hand from parents and parsons. You can drop the sham, and start afresh. But if the root of the matter is in you, you can be sure of this—that when you have talked the sun down you will still be saying, 'God loves me, Christ saves me, the Spirit helps me.' Of course that is Christian dogma—the heart of all the classic creeds and confessions, the pattern of all the text-books on Christian dogmatics; and some people will tell you that for all your University education you are still incurably dogmatic. But you will know that your certainty is of a different kind from that which they suppose. You will know, too, the secret of your certainty—

not that you have found God, but that God has found you, and laid His hand upon you. Remember the hymn—

Let me no more my comfort draw
From my frail hold of Thee,
In this alone rejoice with awe—
Thy mighty grasp of me.

That is the final certainty.

FOURTH SUNDAY AFTER EASTER

The Truth in Christ

BY THE REVEREND D. H. C. READ, M.A., B.D., EDINBURGH

'. . . I tell you the truth.'—Jn 16[7].

There are times when we need to hear this simple claim again : I tell you the truth. ' Verily, verily, I say unto you '—that isn't just a quaint kind of call-sign, but just another way of saying with all possible emphasis : ' What I tell you is absolutely *true*.' Those of us who would own the name of Christian are not exempt from the occasional question mark that snakes up from within. Perhaps after all it isn't true. And that would be terrible. That is why some of us are reluctant to discuss religion in company, perhaps even afraid to read certain books. Better not risk disturbing the sleeping dogs of doubt.

Yes, it would be terrible if it were not true. But surely it would be even more terrible if we were to go on pretending it were true when, in fact, it isn't. Nothing could be more soul-destroying than to base our lives on a lie ; and nothing could be more completely contrary to the mind of Christ. Not a word of His ever suggests that we should believe for the sake of believing, and the comfort it may bring. ' I tell you the truth.'

In a day when the Church is moving out into an unbelieving world with the message of the gospel we need more than ever this conviction of its truth —not simply of its utility. For this is the question the unbeliever asks, or wants to ask, and certainly ought to ask. We may say, ' Believe the gospel and it will bring you peace of mind ' and he may reply, ' Possibly—so will a shot of opium—but is it *true* ? ' We may say, ' The Church's message gives the only answer to the moral crisis of to-day,' and the reply may well be, ' Yes, the Church does appear to offer a powerful moral incentive, but is it based on fact or fiction ? ' We must commend the gospel to our generation in the first place not for what it will do for a man or for society but because it is true.

The Christian who seeks to honour truth in this way will not have an easy time. First, he will have to reckon with truth in his own mind. For the perennial temptation of religious people is to avoid the painful responsibility of finding out truth for ourselves and to take refuge in some body of doctrine imposed by some authority. But those who hold religious beliefs in this way cannot avoid the struggle for truth. Not only have they to face the fact that the acceptance of the authority is their own inescapable decision—a truth of which they must be persuaded—but they are bound to run into conflicts between their religious beliefs and apparent facts of science or history that deny them. When this happens they have either to deny outright the validity of these facts, or else tuck them away in some corner of their mind where they do not rub shoulders with their religion. In the classic description of the nineteenth-century conflict between religious dogma and science—*Father and Son*—Sir Edward Gosse related how his father, a leading geologist, faced with the evidence of the fossils as to the great age of the earth, had to relate this truth to his authoritative conviction that, according to the Bible, the earth is only some six thousand years old. His answer in the end was that God had deliberately planted the fossils in the rocks with this appearance in order to test the faith of nineteenth-century believers ! This is only one example of the devices otherwise honest men are driven to when they are determined to maintain inviolate a series of doctrines ; but it is even more dishonouring to the cause of truth when a Christian avoids this tension altogether and tries to keep his religion and his other knowledge in totally different compartments of his mind. Truth is one. When our Lord tells us He is speaking the truth He does not mean what is true on Sundays only.

With this demand for an honouring of truth in the mind there comes to us also Christ's searching call for truth in life. So often we deny the truth we have learned from Him not with our lips but in our lives. ' Truth ' in the Bible is always surrounded by the notion of faithfulness and integrity. Hence He who said ' I tell you the truth ' could also say, ' I *am* the truth.' Sometimes we miss the assurance of the deepest truths of our faith not because we lack knowledge or understanding, but because our obedience to what we already know of Christ is incomplete. ' If any man will do his will, he shall know of the doctrine. . . .'

We need have no fear in the recesses of our mind. Christ is the truth, not any system of doctrines which can be at best approximations. And the truth that He brings—the assurance of God's reality and His mercy is unassailable. Beyond that we can rest content that the massive Christian structure of thought in all its variety contains in its essence at least as cohesive and intellectually satisfying a view of life as that offered by any rival school.

When, however, we turn to the task of commending the truth as we have found it in Jesus to those who are yet unconvinced what are we to do? The most we can hope to do in this way is to remove barriers to belief that have been set up through misunderstandings. And there are many of these for us to tackle. Let me try to deal with one.

We all know the man or woman who refuses credence to anything that cannot be 'proved.' By 'proved' they mean demonstrated as a scientist reveals the nature of the atom, or as a mathematician proves a theorem. Attempts are sometimes made to provide a proof of this kind for the statements of the gospel, but they are doomed to failure, not because the Christian truths are too weak for such proof but because they are too strong.

It should not be impossible for any man, even in this generation, to understand that some tremendous truths lie outside the realm of ordinary proof. A truth of history—that Charles the First was beheaded, for instance—is not capable of this kind of proof. Still less are the truths of art and morals. No one can demonstrate mathematically that Rembrandt painted better pictures than I can. No one can *prove* that it is better to be kind than cruel, to save life than to destroy it. But are we not certain of these things? In a sense are we not *more* certain about goodness than we are about the nature of the atom or the stars? Religious truth is borne in on us with this kind of convincing power. God is not a proposition we reach by painful process of argument: He is the axiom from which we start—or rather, the great personal Reality disclosed to us even as we know ourselves.

'I tell you the truth.' It is not an accident that these words are *spoken* to us by One who Himself conveys His own authority. We become certain of the Christian gospel in the end in a personal way, and the truth of the gospel is more like the kind of trust we have in a friend than a formula or a demonstration. This is the kind of truth that evidences itself only to those who are willing to be committed.

This, then, is what we can do. We can point the unbeliever to Jesus Christ; encourage him to find out all he can about Him, and the credentials with which He comes. But we must make it clear that absolute certainty about Him and what He can do for us comes only as we give ourselves to Him as He reveals Himself to us. Then, when the decision is made, we find not only that He is utterly trustworthy, but that the light of the gospel illuminates the whole of existence in such a way as to provide a picture that, even in strictly rational terms, makes more sense than any possible rival.

Here is the luminous centre from which the Christian sees the world. The God who comes to us in Christ is the foundation of our certainty about anything at all. So far from Christian truth being a misty outline beyond the hard realities of every day, it is in fact the firm centre from which we grasp the rest. 'I tell you the truth'—this is an invitation. To refuse, to stand outside the Kingdom into which He invites us, is to be like the man on the street looking at a beautiful stained glass window from the outside—the wrong side. To respond—to come inside—is to have revealed the true glory and beauty. For many practical tasks of everyday we operate on the principle of 'seeing is believing.' But at this deepest level of our existence the opposite is true: believing is seeing.

'Lord, open thou mine eyes, that I may behold. . . .'

FIFTH SUNDAY AFTER EASTER

The Misunderstanding of Christianity

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. . . . The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.'—Jn $4^{15. 19. 20}$.

Eighty years ago had anyone looked into a certain London church of a Sunday he would unfailingly have seen a dowdily dressed little woman seated in the front pew—Christina Rossetti. Into such a saintly creature did her regular worship of God transform her that Holman Hunt chose her brow and eyes for his model in his famous picture of Christ, 'The Light of the World.' Yet, most Sundays when Christina returned from church she found herself confronted by her brilliant brother and his intellectual friends who scoffed at her religious devotion. When she thought of the transformation Christianity had wrought in her, she simply could not understand the attitude of these clever men to this mighty Faith, and so she wrote, 'Earth, earth, earth, thy cold is keen.' This is precisely the state of affairs which concerns many Christian thinkers and leaders to-day. They can understand the outsider's indifference to Jesus Christ for he never comes churchwards to give the Risen Lord a chance with his soul; but what baffles them is that people inside the Church are to be found who can listen to the gospel being preached in all its majesty week by week and yet

remain strangely cold and unmoved. This condition is due, in part at least, to the fact that while ours may be one of the cleverest generations ever born there is, nevertheless, an appalling misunderstanding of the very basic things of Christianity.

To begin with, there is a gross *misunderstanding of Jesus' sayings*. It is recorded that when Abraham Lincoln made his first appearance in New York his audience thought him nothing more than a country bumpkin ; but once he rose to his feet and the torrent of eloquence flowed from his lips, his hearers forgot all about his personal eccentricities, and, at the end of his oration, rose to cheer him to the echo. What powerful things are words ! It is words which can create revolutions, rouse a nation to tremendous feats of endurance and sacrifice, bring home the bewitching beauty of the world, create fellowship amongst men. It was to this power of speech that Jesus of Nazareth owed a great deal of His extraordinary hold over men. Twelve disciples forsook everything to follow Him ; thousands of people forgot their hunger to hear Him ; Jewish and Roman dignitaries risked their reputations to seek Him out ; and it was all because ' never man spake like this man.' But, when any one is dependent for their hold over men to a large extent on the power of their words, as was Jesus, it means his influence becomes negligible if men do not understand what he says. Will we ever forget the Munich crisis, when the hysterical voice of Hitler on the radio made our blood run cold ? There is one man—a Canadian journalist—who happened to be in Berlin at that time. He heard the dictator speak to the youth of the city and whip them into a frenzy of war fever, yet he himself was left quite unmoved, simply because he knew no German. Hitler, who could get a whole nation to eat out of his hand by the power of his oratory, had no influence on that one man because he did not understand one word he was saying. This, alas, is the sad fate of Jesus of Nazareth in our day. In this irreligious age, while keen New Testament scholars seem to understand His words better, ordinary men seem to understand His words less than ever men have done. His parables are misinterpreted as grossly as Augustine reduced the Parable of the Good Samaritan to absurdity. His figures of speech are taken literally and ruined. Sayings to individuals to meet their special case are universalized and so misapplied. Terse sayings for a crisis, like ' taking up the cross,' are watered down and made innocuous. If these are the ways that the sayings of Jesus Christ are misunderstood can we marvel that men listen to the reading of the Sermon on the Mount or the proclamation of a central Christian truth and remain quite unmoved ?

Second, there is a *misunderstanding about The Christ Himself* abroad to-day. Many a minister of the gospel realizes the dangerous and explosive nature of Christianity if it is applied to the common life of men. The result is that he is tempted to evade the difficult aspects of Christianity and deal with its ' bric-a-brac,' as it has been called. This, however, was not the way of Jesus of Nazareth. He grappled with such great themes as God, Immortality, the struggle between good and evil. The worldling has no time for such matters ; but these are the very subjects the man who has suffered and wants to make sense of life desires to be enlightened upon. Precisely ! but, can we trust what Jesus has to say about these mighty themes upon which so much hangs for men ? We can put all our weight upon what He proclaims only on one condition ; that is, if He is none other than God Himself in the flesh ; that when He speaks on religious questions it is not a man subject to mistakes who speaks, but it is none other than God, who is the truth and cannot err, who speaks to the world. This, however, is the crucial thing about Jesus Christ multitudes fail to see. They find in Him a peerless moral teacher, a great example to be followed, a prophet who had fine insight into human nature and Divine truth ; but the all important thing, that the Nazarene is no mere man but God in the flesh—this they cannot see ; which is to misunderstand His true essence.

Third, there is a fatal *misunderstanding about Christian worship* widespread at the present time. It was Chesterton who listened to a Salvation Army enthusiast pouring forth a crude theology at a street corner. When a friend complained that he did not like that kind of stuff he received the reply, ' but, suppose God does ! ' Big problems still trouble the world not because men refuse to ask questions concerning them, but because they ask the wrong questions. This, alas, is precisely what too many do regarding the Church's worship. The questions they keep uttering are, ' Does this worship please me ? ' ' Do I like the preacher and what he says ? ' ' Do the prayers couched in their archaic English satisfy me, or would I rather have the clergy address God on my behalf in the familiar way Don Camillo spoke to his Lord ? ' Never does it cross such Church members' minds that they totally misunderstand the purpose of worship. They imagine that it exists for them and to provide what they like. On the contrary, worship exists for God. If men cannot see that, and so misunderstand the whole function of worship, what else can we expect but the shameful attitude to the Church which is all too prevalent : people daring to join the Church's fellowship by taking solemn vows and then neglecting it entirely ; people coming to Church on a Sunday morning

only if they are in the mood? So long as the misunderstanding of worship's purpose prevails a Church degraded by such features must continue to exist.

Nowhere is all this brought out so clearly in the Scriptures as in this passage on the woman at the well. She was a pert creature who seemed not to be impressed with Jesus at first sight. He took the initiative, and in the course of conversation He spoke about living water. 'Sir, give me this water that I come not hither to draw,' she said, thus misunderstanding one of the profoundest sayings in the gospel. Jesus showed He could read her like an open book by exposing her immoral life. 'Sir, I perceive that thou art a prophet,' she replied. A prophet, forsooth! How she misunderstood who Jesus really was! She tried to cover up her immorality by insisting that she was a religious woman, nevertheless. The Jews might claim that the only true way to worship God was to be found in the Temple at Jerusalem, but she preferred the way that her fathers had always worshipped God in the temple on Mount Gerizim; that sort of worship pleased her. She misunderstood the whole function of worship. With a patience none of us could ever match, Jesus cleared up that woman's misunderstanding of some central things in His religion. And the result? She forgot her waterpot, ran into Sychar, and excitedly called on the inhabitants to come and see One who was none other than the Christ. If the clearing up of that hopeless-looking woman's misunderstanding of Christianity could transform her into an enthusiastic worshipper, would not the lukewarmness and indifference that prevail in the Church of our day give place to burning devotion if we, one and all, would take steps to correct our misunderstanding of the Christian Faith?

Religious Education

A Note on Credal Statements

By the Reverend A. S. Dingwall, M.A., General Secretary of the Scottish Sunday School Union

Language and Content. In any statement there are two possible sources of obscurity, the language and the thought. This fact, obvious but often ignored, has its relevance to religious education. Men ask that the faith be stated in simple, non-theological terms. The demand is made for a new catechism in simple language, to help in teaching the young. In this necessary insistence on the desirability of simplicity of speech, the real problem may be bypassed and the unconscious assumption made that if only simple enough words can be found the faith can be taught quite easily to children.

The purpose of this article is to emphasize again the real difficulty of teaching the faith to children, to suggest that a re-statement of the Church's faith and a new catechism in simple, modern English, however valuable, need to be supplemented, and to outline a way in which we may, without solving the problem, at least make clearer its nature.

'*With milk, and not with meat.*' We cannot teach Christian doctrine to a baby in its mother's arms. Yet a part of the faith can and should be learnt by the infant. He can learn by experience, on a level of sense impressions and not intellectual formulation, that power and love go together, that the universe, known through his mother's arms and the familiar things of home, is friendly. This, in Paul's word, is the 'milk' he needs. So at every stage of the child's development there are Christian truths which he can take in, either as experienced though unformulated, or as intellectually grasped.

The point will be clearer if we consider our own relationship to the faith. We believe what the Church believes, would accept a credal statement of the Church's faith as being the setting-out of the truth we hold. Yet within that framework there are beliefs which we have made our own in a special way, doctrines we lean on and live by, because our experience has made them come alive. They are a part, but probably only a part, of the whole faith to which we are assenting parties. Is this not still more true of children? Only certain parts of the full Christian faith are within their intellectual grasp, within their spiritual experience, possible or necessary for them.

To put it thus is to over-simplify. To say that only parts of the doctrine are within their reach suggests that we can teach certain sections of a creed or catechism, leaving others out. There is, however, no solution along this line. It is not that the doctrine, say, of God can be omitted at first and brought in later, but that only part of the truth about God can be grasped by a child (as indeed only part can ever be grasped by finite man). The Shorter Catechism declares, 'God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth.' This is difficult for children both

because the words are abstract and because the conception of God enshrined in them is difficult. It took men many generations to see the God who was thus revealing Himself, and a child cannot be expected to grasp such a conception. His belief about God could be much simpler, much less complete, and yet be adequate for his need, fitted to his capacities, and in no way false to the greater truth.

The contention of this article is that while the Church must ever try to express in simple language the whole stupendous teaching of the faith concerning God, man, and the universe, there is in religious education a second and parallel duty. It is to start with the child and to ask what, at the various stages of his development, are the truths about God, Jesus, man, and so on which are relevant to his need and understandable by him. Since these are what we want him to grasp and believe we can then go on to ask how they are to be formulated for him.

Credal Statements. At this point there are set out two credal statements such as might be prepared for children of nine to eleven and twelve to fourteen. They are given with hesitation for they are mere rough drafts. They are not intended to be complete—there is no mention of the Holy Spirit or the Bible. They are generalizations, for there are great differences between nine and eleven or twelve and fourteen, as well as between the capacities of individuals. They are not intended to represent all the teaching given at these stages but to indicate for certain truths what a child at different stages may reasonably be expected to believe because he has made it his own and to illustrate how that faith and knowledge develop. Their only merit is that a comparison may make clearer what is in mind. They are in the form of propositions which may be personal—'I believe that . . . ,' or impersonal—'The Church teaches that. . . .'

For children 9–11.

1. *God.* God made the world and watches over it. He is our heavenly Father. He loves us and takes care of us. He knows us all and hears our prayers.

2. *Jesus.* Jesus is the Son of God. He is our Friend and our Leader. He gives us an example and helps us to follow it.

3. *Our loyalty to Jesus.* Jesus calls His friends and followers to be like Him. To be like Him is to be straight and true, to be kind and ready to help, to be unselfish and brave.

4. *The Church.* The Church is the company of Christ's friends. In the Church we worship God, learning about Him and speaking with Him.

For children 12–14.

1. *God.* God created the world and His power sustains it. God has made Himself known to us in His power and goodness in many ways—through Nature, through conscience, through good men and women. He has above all made Himself known to us in Jesus Christ.

2. *Jesus Christ.* Jesus is the Son of God. He came to earth as man to live and die for us, in order to show us what God is like and to bring men into friendship with Him.

He is our example for in His life He has shown us what life should be. He is our helper for He knows our difficulties. He is our leader and is to be obeyed and followed. He is our Saviour from the power of evil.

3. *Man.* Men were created by God and were made capable of friendship with Him. Men have been given freedom to choose for themselves between good and evil.

4. *Sin.* Men all do what is wrong and evil, and this sin cuts them off from God. Christ gives us forgiveness and the power to conquer sin.

5. *Moral duty.* God calls us to serve Him and to do His will. He calls us, as followers of Christ, to serve our fellow-men. He calls us, as friends of Christ, to be like Christ in our own lives.

6. *The Church.* The Church is the world-wide family of God, uniting all who have heard God's call and trust in Him. The Church proclaims Christ to all men.

The use of such statements. If statements of this kind, competently prepared, were accepted generally or by individual teachers, how could they be used ?

It is a common criticism of modern religious instruction that its results are nebulous, that young people to-day do not have a clear grasp of what they believe. If we hold that there is value in the memorizing of a credal statement as a summary of what is learnt, is it not perhaps preferable that it should be of a statement of this type, rather than of a creed or catechism which is admittedly not understood at the time and is defended on the ground that it will be understood and therefore of value in later life ?

Such statements might also prove of real value to teachers. They would make it easier for the teacher, in dealing with any Biblical material, to distinguish between its value for the faith and doctrine of the Church, its message for his own soul, and its value and message for the children he is teaching. Thus the story of Jacob at Bethel has in its historical context a special place in the realization that God is infinite and not bound by earthly restrictions, while for us it is probably valued for its assurance of God's presence in our need. To try to convey the first message to young children would be useless. What they can grasp is what they at the moment need, the assurance, given in a picture of a lonely lad's discovery, that God is near and watches over them in love.

This note, then, is a plea that the principles

underlying the graded method should be applied here also. Just as we select from Scripture such passages as are deemed suitable for children of different ages and as we teach what they can understand, so our formulation of the faith for them should be adapted to their age and capacity, not only in wording but in content, with no suggestion that this is all there is to know, but with the recognition that this is what is needed and assimilable at this particular stage.

Contributions and Comments

H. W. Moule on Acts iv. 25

To the best of my knowledge my father (the late Rev. H. W. Moule) never published more than one short note on the New Testament—despite the fact that his interleaved Hebrew and Greek Testaments are filled with a wealth of notes from a lifetime of close study. In the one exception, in THE EXPOSITORY TIMES, li. [May, 1940] 396, he pointed out that the hopelessly confused words of Ac 4^{25} 'contain traces of three or more alternative ways of writing the sentence,' and that 'several places in the Acts suggest that the writer made more than one draft of his book, and that these drafts were far from coinciding verbally.'

My father's suggestion is mentioned in F. F. Bruce's Commentary (*in loc.*), side by side with C. C. Torrey's well-known solution of the problem by postulating a mistranslation of an Aramaic original (against which, my father's note had justly urged, as does *The Beginnings of Christianity, in loc.*, the difficulty of explaining, even so, how such a mistranslation ever came to be tolerated). But I do not know of any further notice being taken of his suggestion; and I now offer it again, side by side with some other instances of the same phenomenon, some of which had already been recognized by *The Beginnings of Christianity* as primitive confusions or even confusions by the author himself. If it is conceivable that the writer of the Acts really did leave his work unrevised, and that each of these passages represents several different attempts to say the same thing, which were eventually copied collectively, instead of the alternatives being struck out, it would offer a more plausible explanation of these passages (I suggest) than either the hypothesis of intolerably bad mistranslation, or that of an unaccountable conflation of simpler texts; and it might throw an extremely interesting light on the writer's style and sensitiveness to alternative possibilities in idiom.

I start with one possible example of the same phenomenon in St. Luke's Gospel, together with a contrasting instance of how neatly this Evangelist could (when he had opportunity) tidy up a comparably redundant phrase from Mark. I use Westcott and Hort's text (except in Ac $10^{36\text{-}38a}$); but the variants do not appear, in any of the instances, to be difficult to explain as corrections of a redundant and mixed form of expression.

i. Lk 12^{15b} . . . *οὐκ ἐν τῷ περισσεύειν τινι ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.*

This might represent two alternative expressions:

(*a*) *οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν.*

(*b*) *οὐκ ἐκ τῶν ὑπαρχόντων τινὶ ἡ ζωὴ αὐτοῦ ἐστιν.*

ii. *Per contra*, the slightly redundant phrase—Mk 12^{44b} *πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς* (clearly resoluble into two possible alternatives) is tided in Lk 21^{4b} into *πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.*

This, I suggest, is the sort of thing that would have happened to the 'bad' passage in the Acts, had the draft been revised. Thus:

iii. Ac 3^{16}, *καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.*

(*a*) *τῇ πίστει τοῦ ὀνόματος αὐτοῦ* [*οὗτος ἐσώθη*—or equivalent, this alternative being defective].

(*b*) *τοῦτον . . . ἐστερέωσεν τὸ ὄνομα αὐτοῦ.*

(*c*) *ἡ πίστις ἡ δι' αὐτοῦ* [or *τοῦ ὀνόματος αὐτοῦ*] *ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην . . .*

iv. Ac 4^{25a} *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυεὶδ παιδός σου εἰπών . . .*

This is resolved in H. W. Moule's note into a single, base line with alternatives written in above, thus:

τοῦ πατρὸς ἡμῶν
στόματος Δαυεὶδ παιδός σου
ὁ διὰ πνεύματος ἁγίου εἰπών . . .

v. Ac $10^{36\text{-}38a}$, according to W. H. margin, which—being the most chaotic text—is (on this hypothesis) the most likely generator of the more orderly ones, reads *τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ (οὗτός ἐστιν πάντων κύριος) ὑμεῖς οἴδατε, τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάνης, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς . . .*

(*a*) *ὑμεῖς οἴδατε τὸν λόγον ὃν ἀπέστειλεν . . . (οὗτός ἐστιν πάντων κύριος).*

(*b*) *ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα . . . Ἰησοῦν . . .* [it being recognized that *ἀρξάμενος* may in any case be out of construction, as an Aramaism which had come to be tolerated by usage. See *The Beginnings of Christianity, in loc.*, and other commentators].

vi. Ac 19^{40} *καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης.*

(*a*)[1] *καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον.*

(*a*) *καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι περὶ τῆς συστροφῆς ταύτης.*

(*b*)[1] *οὐ δυνησόμεθα ἀποδοῦναι λόγον στάσεως περὶ τῆς σήμερον.*

(*b*) *οὐ δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης.*

(*c*) *μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον.* [And perhaps other permutations and combinations.]

vii. Ac 20^{24a} *ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ . . .*

(*a*) *ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν . . .*

(*b*) *ἀλλ' οὐκ* [*ἔχω* or *λογίζομαι* ?] *τὴν ψυχὴν τιμίαν ἐμαυτῷ . . .*

On this showing, alternative (*b*) is defectively represented.

The text as it stands is defended by J. H. Ropes in *The Beginnings of Christianity*, vol. iii. ; but the cumulative evidence of other ' collective ' phrases lends some probability to the suggestion that this, too, is a mixed phrase.

viii. Ac 23^{30a} *μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι . . .*

(*a*) *μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα* [*μελλούσης* ?] . . .

(*b*) *μηνυθέντος δέ μοι ἐπιβουλὴν εἰς τὸν ἄνδρα ἔσεσθαι . . .*

ix. Ac 27^{10} *Ἄνδρες, θεωρῶ ὅτι . . . μέλλειν ἔσεσθαι τὸν πλοῦν.*

(*a*) *. . . θεωρῶ ὅτι . . . μέλλει ὁ πλοῦς ἔσεσθαι.*

(*b*) *. . . θεωρῶ . . . μέλλειν ἔσεσθαι τὸν πλοῦν.*

This, however, may well have been not the result of a rough draft in which alternative phrases were sketched in, so much as of a loose phrase, containing a *constructio ad sensum*, written spontaneously, *currente calamo*.

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Romans vii. Reconsidered

Your readers will feel indebted to the Rev. C. L. Mitton for his three articles ' Romans VII. Reconsidered.'

A note in Dr. E. H. Gifford's Commentary seems to be very much to the point in his summary : ' It is a much disputed question whether St. Paul in this chapter describes the conflict of an unregenerate or of a regenerate man. The true answer is given by Dean Jackson (*On the Creed*, ix. 52) in two words, " inter regenerandum," in the process of regeneration.'

H. Maurice Relton

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Dr. C. Leslie Mitton has put all readers of The Expository Times in his debt by his three articles on Romans vii. (lxv. 78 ff., 99 ff., and 132 ff.) and I for one am very grateful to him. But I am not convinced. To do justice to his careful argumentation would of course require a full article ; but perhaps a mere marginal question-mark might not be altogether out of place.

My biggest difficulty with Dr. Mitton's thesis is that I cannot see how it is consistent with what seem to me to be observable facts about myself and my fellow Christians. That I have to recognize myself at any rate in Ro 7^{14-25} I am quite certain ; yet I find it difficult to accept as the true explanation of my personal experience either that I am not yet a Christian or that I have ' slipped back . . . from daily dependence on the free grace of God in Christ into a legalistic attitude to God and to righteousness ' (p. 133). And though I know many Christians whose real goodness is such as to make me painfully aware that I myself fall very far short of what is possible for Christians in this life, I have never known one to whom I should have any hesitation in applying Paul's phrase, ' sold under sin.' Yet I do not think I can say of all the Christians I know that every day of their lives they fall into the category of the ' man who is trying to live the good life, but doing it in his own strength, relying on his own resources ' (p. 135) or that in their lives ' through carelessness the absolutely essential " injection " of Divine power has been neglected ' (p. 135) so continually. As to those Christians who are not conscious of constant moral failure and frustration, is it not possible that the true explanation of their complacency is not that Ro 7^{14-25} no longer applies to them, but that their sensitiveness to the demands of the gospel is inadequate ? Are we not all of us constantly in danger of operating with a conception both of goodness and of sin less serious than that of the New Testament ?

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Recent Foreign Theology

The First Christians. Marcel Simon, the author of *Verus Israel*, has written a small book for the collection *Que sais-je ?* on The First Christians.[1] Within its brief compass it offers an excellent compressed account of the historical background of the Jerusalem Church, of Stephen and the Hellenists, of the work of Paul and the inner conflict within the Church, with a sketch of the life of the Church and its relation to the Roman empire. It would be hard to pack more into the space at the author's disposal. A brief bibliography stands at the end, but footnotes are entirely dispensed with in the body of the work. The reader may rest assured that the writer is well acquainted with a wide literature, including the latest works, and that he is a specialist in the history of the Primitive Church, who expresses a mature judgment on all matters with which he deals.

Righteousness in the Psalms. A doctoral dissertation, prepared in German by a Dutch scholar for a degree of the Pontifical Biblical Institute in Rome, is devoted to the subject of *Righteousness in the Psalms*.[2] The author offers a careful examination of all the relevant passages for the study of the idea of human and Divine righteousness in the Psalter. He examines the antithetical ideas for the light they throw on the concept, and brings under his survey the conduct of the righteous man and his relations with the Covenant, the lot of the righteous in comparison with that of the wicked, and the relations between the righteous man and God. In the second part of the study the author turns to examine what we may learn of God's righteousness and the ways in which it is expressed in His dealings with men. It has often been observed how unfortunate it is that both German and French have a single word to denote what in English is expressed by the words 'righteousness' and 'justice.' Despite this handicap of language, the present study may be commended for its examination of the whole field of related ideas, and the emphasis on the fundamentally religious character of the concepts as they figure in the Bible. It is curious to note that the Roman Catholic scholar H. Cazelles uniformly appears as Gazelles, both in the text and the index.

Kierkegaard's Christian Discourses. The long-neglected Danish thinker Kierkegaard has certainly come into his own in this generation, and now P. H. Tisseau has translated into French the *Christian Discourses* which were first published in 1848.[3] These deal with the seven anxieties of the heathen, the seven joys in the battle of sufferings, seven thoughts which wound in the back for edification, and seven meditations for Friday Communion. There is a brief introduction, in which the translator notes that there is an artistry in the Danish which can only be imperfectly translated, and that Kierkegaard's sermons spring in part from his own experience. Thus, the first of the anxieties of the heathen is poverty, and Kierkegaard saw his fortune diminish until he was forced to earn his bread. The poignancy of experience as well as of thought, therefore, contributes to the character of the author's work. The English reader has long had available Lowrie's translation of these moving discourses in a single volume with some others which do not figure in this French volume,[4] but which have been published earlier in French by Tisseau. Tisseau is, indeed, the French Lowrie, and he has translated a large number of the works of Kierkegaard into French, though most of them are now out of print.

Religion and Politics. In the German series of papers published under the title *Theologische Existenz heute* two short studies have appeared recently. The first is by H. Diem and deals with *The Political Responsibility of the Christian To-day*.[5] This looks back at the Nazi period and then at the Germany of to-day and the political problem which faces the Christian. Since he is both Christian and citizen he cannot divorce his Christianity and his politics, and the Augsburg Confession is cited to emphasize his duty to the State. Nevertheless it is not blind obedience that he owes. That the problem is no simple one in Germany to-day needs no emphasis, and it is easier to adopt the cautious independence advocated by Kraus in the West than in the East. At the end of his paper he publishes two sermons in which he illustrates the attitude set forth. These are on Ps $127^{1f.}$ and Gal 5^{16-24}. In the latter the ringing cry 'Ye, brethren, were called for freedom' occurs again and again, and the close of the sermon is a denunciation of the idea that the

[1] *Les Premiers Chrétiens* [1952]; Presses Universitaires de France, Paris.

[2] *Die 'Gerechtigkeit' in den Psalmen*, by A. D. van der Weijden [1952]. Janssen, Nijmegen, Holland; Fl. 9.75.

[3] *Discours Chrétiens* [1952]. Delachaux et Niestlé, Neuchâtel.

[4] *Christian Discourses*, etc. [1939]. Oxford University Press.

[5] *Die politische Verantwortung der Christen heute* [1952]. Kaiser Verlag, Munich.

division between West and East to-day is one between light and darkness.

In the second paper we pass to the ancient world, where it is possible to consider the forthright attitude of the prophets with greater freedom. This paper is by H. J. Kraus and is on *Prophecy and Politics*.[1] After an initial survey of views ranging from the one extreme of holding the eighth century prophets to be the stooges of Nineveh to the other extreme of finding them to be superpatriots, the author sets forth his view that Israel from the time of its election and entry into the Covenant formed an amphictyony, based on the sanctuary of Shechem, and was under the direction of a charismatic leader until the founding of the monarchy. But while the Kingdom of David was based on the amphictyony, the monarchy later abandoned this principle and no longer represented the will of God. To this institution Kraus adopts the Deuteronomic attitude, and holds that while the cultic prophets supported the royal policy the great prophets opposed this and continually summoned the people to return to the old way, and therefore to the leadership of the Davidic monarchy. While this is an over-simplification of Kraus's important essay, that essay seems to the reviewer to be an over-simplification of the problem with which it deals.

[1] *Prophetie und Politik* [1952]. Kaiser Verlag, Munich.

The Lukan Account of the Last Supper. An elaborate and highly technical discussion of part of the Lukan account of the Last Supper, designed to be the first part of a more comprehensive study of Lk 22^{7-38}, has been published in the series *Neutestamentliche Abhandlungen* by the Roman Catholic scholar, Heinz Schürmann.[2] This concerns itself with Lk 22^{15-18} and its introduction in 22^{7-14}. In the first part of the work the author argues, first on literary-critical grounds and then on form-critical grounds, that Lk 22^{15-18} rests on a tradition which reached the writer independently of Mk 14^{25}, which contains a fragmentary witness to the same tradition. On the other hand the introduction to this, Lk 22^{7-14}, rests on Mk 14^{12-18a}. Luke is then believed to have omitted the original introduction to 22^{15-18} which he found in his source in favour of what he found in Mark. The work is not easy reading and is addressed to scholars, who will recognize the learning and acuteness of the author, as well as his immense patience in examining all the minute details which build up his argument. A rich bibliography is included in the book.

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[2] *Der Paschamahlbericht Lk 22 (7–14) 15–18: I. Teil einer quellenkritischen Untersuchung des lukanischen Abendmahlsberichtes Lk 22, 7–38* [1953]. Aschendorff, Münster.

Entre Nous

Revival

Can it be that the older churches are being led to a new vitality by the younger churches ? That is the question which must arise after a reading of *Revival : An Enquiry*, by Mr. Max Warren (S.C.M. ; 4s. 6d. net). It is an inquiry into the revival which has been moving in the Church in East Africa in recent years, but, in addition, it deals in the most important and suggestive way with revival in general. The distinction between *revival* and *enthusiasm* is drawn. ' Revival is the renewing of the Church.' ' Revival can be properly envisaged as a reforming of the Church's battle-line.' ' Revival is not primarily concerned with the form of the Church but with its spiritual élan.' ' Revival then is a renewing, a reformation of the Church for action. It is a reaffirmation of theology, a resuscitation of worship, a reviving of conscience, and it is all these things within the Church and for the Church.' Herein is the essence of revival. Revival is never separatist but always within the Church. On the other hand, ' enthusiasm ' isolates the individual, ' making his own experience paramount, concentrating attention almost exclusively on " himself experiencing." ' ' " Enthusiasm " seeks to save itself even though the Church be lost. Revival . . . slowly but surely reforms the Church.'

Now, in spite of that, the revival of the Bantu Church tends to be separatist. Why ? (1) Because of the reaction of the Bantu to the colour bar. The Bantu does not so much go out as he is driven out. (2) Because the Bantu needs an alternative to the tribe and that community sense is denied him in a colour-bar Church. (3) Because missionaries have forgotten the importance of movement and colour in primitive ritual. Ritual dancing before the Lord and the repetitive singing of a chorus are characteristically Bantu. The Bantu needs more than a Europeanized worship. (4) Because of the neglect by the orthodox Church of the ministry of healing. There is food for thought here for ourselves.

The people of New Guinea have ecstatic visions and dances which lead up to ritual songs which

culminate in the 'murder song' in which they chant a list of their enemies who have to be removed. The 'murder song' can be and has been transmuted into an attack on spiritual enemies, on sins. The ancient pagan custom is baptized into Christianity.

The Church in Uganda drew up the following code of self-examination. (1) Do you know salvation through the Cross of Christ? (2) Are you growing in the power of the Holy Spirit, in prayer, meditation, and the knowledge of God? (3) Is there a great desire to spread the Kingdom of God by example, and by preaching and teaching? (4) Are you bringing others to Christ by individual searching, by visiting, and by public witness? Could anything be more searching than that?

Three things strike the observer about the African revival. (1) Their tremendous joy, their singing joy. (2) Their evident love for and fellowship with each other, with no barriers at all. (3) Their tremendous 'burden' for their fellowmen and for the Church.

Mr. Warren himself can say searching things. 'It is a devastating experience to be made aware of the iniquity of our most holy things.' The trouble of many is that they are baptized and confirmed but are without heart-knowledge. 'The distinction between courage and foolhardiness lies in knowing what dangers to choose.' The African Church is convinced that the deadliest enemy to the cause of Christ is the nominal Christian. A missionary writes: 'I remember one woman confessing a quarrel with her husband (also in the fellowship) and being told she should not have confessed it but gone and got it right first.'

This is a most important book. Here young churches are pointing the way to the older churches. No one can read this book without heart-searching which ought to end in personal rededication.

WILLIAM BARCLAY

A Great Triumph

Albin Peyron, the leader of the Salvation Army in France, described the Penal Settlement of French Guiana to Charles Péan, a young officer under his command, as a 'Hell upon Earth.' *The Conquest of Devil's Island* (Max Parrish; 10s. 6d. net) tells the story of the Settlement from 1928 to 1952. It was in 1928 that the opportunity came to the Salvation Army to work in the *Bagne*, as it was called, and in 1952 they repatriated the last of the convicts. The Settlement was ended. The *Bagne* had lasted a century. 'Now it is nothing but a story.'

The author of the book is Charles Péan who was in charge of the work throughout. No defects of style can detract from the greatness of the story, told with rare modesty. The wonder is that so little has been heard before of this great humanitarian achievement.

When he first went to Devil's Island Péan found that the condition of the *libérés*—those who had finished their period of sentence but were still serving the further period known as the *doublage*—was even worse than that of those still imprisoned. They 'wandered through the towns, hid themselves in the forest, worked in the gold mines, stole, killed, blasphemed.' Against such odds Péan and his small band of Salvationists set up workshops, started farms and banana plantations, organized the catching of rare butterflies, found markets, opened restaurants and a hostel. In these and other ways he offered the chance of rehabilitation to convicts and *libérés*, who otherwise would have been doomed to live and die in utter material and spiritual misery. 'They seemed to have no moral sense and no conscience left,' he wrote, 'and their plight mocked any purely *human* solution.' And again, 'the stoutest heart is tempted to despair. We would have done so ourselves had we not been supported by Him who never despairs of any man.'

'Love your enemies'

'This prisoner (a Malagasy) had been given a life sentence, reduced, two years previously, to twenty years for good behaviour. That is to say, he had still eighteen years to do, and after that still the *doublage*! The poor man was no longer young and said to me: "Sometimes I am beside myself with fury. I tear my hair and ask myself if I shall ever get out of here. Like Job, I curse the day I was born, but," he added, bowing his head, "I take a fresh grip on myself and suffer silently."

'He had a concession which he tended during the dry season. One evening some one shot at him. He was taken to hospital and it was two months before he was discharged. When he returned to his little concession he found his plot laid waste and everything taken from his cabin. He knew his enemy so he sought him out, tried to reason with him, and then forgave him, for he remembered the words of the gospel: "Love your enemies." Nor did he make any complaint to the authorities. . . . The Word was not without power even in the *Bagne*.'[1]

[1] Charles Péan, *The Conquest of Devil's Island*, 32.

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